The Philosophy of Krama Monism of Kashmir: An Analytical Study (ABSTRACT)

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PART TWO

ETAPHYSICS AND TANTRIC ESOTERICISM
F KRAMA: AN ANALYTICAL EXPOSITION

THE KRAMA SYSTEM AS SAKTOPAYA

(An approach to spiritual life: The Krama guide-line for self-recognition.)

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1. INTRODUCTORY : NATURE AND METAPHYSICS OF THE SPIRITUAL

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The keynote of the entire idealistic thought the world over is to regard consciousness as indubitable, while the object may be contingent. Similarly the autonomy of consciousness is indisputable, while unanimity may be wanting as to its degree. The idealism of any shade stems from the fundamental belief that there is always a possibility of pure cognition, while there may be doubts about its probability. However, a transcendental philosophy, specially Indian and more particularly Kashmir Saivist, presupposes cognitive freedom (Bodha-Svātantrya) which may equally be termed consciousness of freedom (Svatantraya-bodha). The transcendence of human self demands not only the reflective revelation of its inmost character but also its simultaneous realization. On this stand, consequently, the duality of freedom transpires to be a pragmatic conjecture, as the transcendence of consciousness is bound to be unitive per se. In the context of the Indian philosophy on the whole all the systems, let alone Kashmir Saiva transcendentalism, irrespective of their varied and even antagonistic ideologies, are liberationoriented. And at this point, all the indian philosophers

Bhas.(V), I.pp. 397-8

तन्माहरवर्यं स्वातन्त्रयक्षपमुपपादियत्व्यम्, तच्च ज्ञानिविषायं क्रियाविष्ययं च यूत्युमयमकारम्, तत्र यतो मगवा च ज्ञाता क्र्तां च, यथपि च प्रकाशिव-मशात्मकं चिदेक्यनम् स्कमेव सैविद्रपम्, तथापि व्युत्पादनाय तत्परिघटित स्व अर्थं विभागः ।

can be split into two groups. One group is constituted of those who somehow feel that freedom is something remote from us and every one of us ought to harness all espiritual fervour and intellectual stamina to attain it. The Nyaya-Vaisesika combination is the most coherent representative of this group. The second group consists of others who consistently believe that the freedom, the crux of spiritual life, is something which everyone of us, without exception, is possessed of right now; but, which remains unrevealed till the ignorance that obscures it is dispelled. The removal may be effected either through training of the mind culminating in Yogic intuition or through this intuition directly? This, i.e. the second group, incidentally enjoys the patronage of some of the most dominating systems including Advaita Vedanta and Kashmir Savisim. The burden of the foregoing lines is to throw into relief the transcendental dynamism of the Krama system by inquiring into the method, approach or technique it employs and advocates

^{1.} हर्षा: समृतमेदम् वित्मृतम् । सवितिपदस्य विस्मृतिनधे: प्राप्ति: प्रकाशोदय: ।।

Anuttarāstikā, Abhinavagupta, Verse 4.

^{2.} The two phases bear close resemblance to what Kant calls "Empirical apperception" and "Transcendental apperception" and which stand for unity of consciousness at empirical and transcendental levels. Both are the necessary conditions of experience as such and the ultimate foundation of the synthetic unity of experience at their respective levels. Cf. Critique of Pure Reason, A. 106-8.

for recapituring and bringing to the focus of consciousness the missing but immediate spirit of freedom, the being of our being.

In the over all context of Indian Philosophy notice three broad approaches to ideal life, that is, life of spiritual freedom, cognitive (Jnana-marga), moral (Karmamarga) and emotional (Bhakti-marga). Different schools appear to have varying preferences and there is ample evidence to demonstrate that they even differ about mutual compatibility of these approaches. Whatever be the case, one thing is quite certain that these three have differing forms as is indicated also by their individual nomenclatures. In the cognitive approach the ideality aimed at is ought-tobe, in the moral it is ought-te-do, and in the emotional there is no ought. It would be, thus, evident that ought It would be, thus, evident that ought is the axis where all the approaches comecage, either positively or negatively. An ought-to-do is something primarily essential and is to be realized through human agency; whereas, an ought-to-be2 is that about whose existence we are ex hypothesi assured from the outset of our spiritual pilgrimage, but which calls for a further cognitive process of reflection entailing the purification of mental constructions and facilitating to come in the closest contact with that ideality. By reflecting upon the objects, which are ideal in nature, as forms of

^{1.} PLL, p.167

^{2.} Ibid.

that ideality one is able to see through it. In emotional approach no 'ought' can be conceived because the emotional spurt floods the entire being. More aften than not, the latter two approaches have been contrasted and found to be mutually anomalous because of their irreconcilable emphases. The emotional approach pertains to Absolutic or Divine immanence, whereas the cognitive approach refers to the Divine transcende ce. 2 It, however, will be shown in the sequel that the Krama system, though approximating to the cognitive approach, excels the same in that it reconciles the two extremes of immanence and transcendence by viewing the reality as transcendent-immanent. The Krama would even go to the extent of positing the subordination of paths of action and emotion to that of knowledge. Such a stand also makes it possible for the Krama system to take a synthetic view of all the spiritual pathways as forming part of one integrated scheme and not as isolated events. Though, in so doing it (the Krama) mever gives up its original demands on a priori intuition as the only way to recognize (Pratyabhijnana) the real self.

Before proceeding further let a few possible enigmas be settled.

Bhás.(V),I,p.24. न खलु स्वसत्तामात्रेणा विश्वस्थात्मविमशं प्रत्युपायत्वस् अपित् तथा विमृश्यमानावस्थायामेव ।

M. M. P. , p. 10

इह यद्यत्विन स्फुरित तत्त्वदयमाणोश्वर्षपस्वात्मप्रधामात्रस् ।

^{2.} PLL, p. 170.

It will be seen later that the whole Kashmir Saiva monistic thought envisages a comprehensive scheme of spiritual approaches (specially four) that make the ideal realized. The entire scheme is cognitive in nature by virtue of its being a route to the cognitive freedom and, for that matter, freedom of consciousness. All these approaches set out varying grades of self-reflection. Each stage is distinguished from the preceding stage in terms of its greater success in spiritually analysing the datum that always comes to us in a complex form. The final stage is nothing but a fulness of self-revelation (aham-anubhava) and self-reflection (aham-paramarsa). While the total scheme, it may be noted, is cognitive in structure, the Saktopaya, the traditional way of presenting the Krama system, is recognized as such by its proper name (Jnanopaya) in the system's literature. We shall study the ensuing implications at its appropriate place. However, a question may be put. Is it not absurd, in view of the Krama system's uncompromising monistic attitude, to speak of the way and the goal as two? When there are no relata, how can we talk of relation binding the two ? To the Krama system, such an antimony is an exercise in polemics and in no way affects the Krama position. Spiritual approach as an embodiment of human agency and conscious effort (atmiyah

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^{1.} Anupaya, Sambhava, Sakta and Anava -- are the four Upayas.

purusakarah) has little significance. Any value that can, in any case, be attached to conscious effort is to reckon it as an auxiliary. But as a part and parcel of the overall transcendental framework of cognition and cognitive freedom, it is but imperative to conceive of a cognitive approach so as to restore to indwelling self its true nature as freedom of sonsciousness. But, then, what was the necessity of enunciating a hierarchy of spiritual pathways if cognitive freedom is necessarily uniform and unitary in nature? To the Krama system the answer lies in the very nature of the reflective process.3 It has already been said that the cognitive freedom, by the very fact, is reflective and reflection involves stages. Hence the hierarchy does not so much refer to the cognitive freedom as to the stages in reflection. Besides, there is another reason also that lay in the phenomenon of the historical geniuses of the system, particularly Abhinavagupta,

Bhas.(V), I, p.21

V.Bh. 19.

यचिप आयातद्वेशवर्शिक्तपातस्य स्वमेवेयिमयती पर्मेशिक्मिम्रम्येति इदयगोचर्म, न तु अत्र स्वात्मीयः प्राणकारः कोऽपि निर्वहति ।

^{2.} न वद्धनेदाँहिका शक्ति: व्यतिरिक्ता विभाव्यते । कैवर्ल ज्ञानसत्तायाँ प्रारम्भोऽयँ प्रवेशने ।।

उ यच्चतुथाँदितं रूपं विज्ञानस्य विभारसी ।
स्वभाव एव मन्तव्य: स हि नित्योदितो विभु: ।
जनात्मना प्रस्फारन् तदनुसारमेव तत्तदुपा यवैचित्रयमप्याभासयेत् ।
Т.А.V., on the above.

dedicated to evolve out a coherent, correlated, integral and comprehensive network of monistic thinking that obtained in Kashmir under the banners of different systems. Thus, of all the four Upayas the Anupaya stands for Pratyabhijna, Sambhava for kula and Tripura, the Sakta for Krama, i.e., the system in question, and the Anava for ancillary spiritual practices.

2. PRECISE MEANING OF UPAYA :

Let us now enquire in detail what an Upaya or approach to spiritual life means and how it fits in the larger context of monistic thinking. As surmised earlier the cognitive approach consists in regarding the objects as forms of ideality. Such a position, however, presupposes duality that puts a brake on freedom and injures transcendence. The Krama extricates itself successfully from such a predicament. Because ideal freedom means absolute dynamism. Even the so-called duality consequent upon self-obscurity is an outcome of the spontaneous/agency which is technically styled as Tirodhana. Hence for an empirical subject the world of distinction exists, but the same appears as pure ideality for one who has transcended the categories of space, time and intellect. The spiritual approach of reflecting upon the not-self as self (which it really is) is advocated for one under bondage, because freedom is not something distant in space and time though

it is made to appear distant by the intervention of space and time. It is unique in the sense that it looks upon the sense-experiences etc. as aid to freedom which according to athers bind the self. It is because the ideality and its spontaneity, the absolute and its dynamism, the consciousness and its freedom cannot be isolated ontologically. The entire objective phenomena stem from the Sakti or dynamism of the supreme reality which has been called Ideality. Through the ontological analytic activity of the Absolute they appear apart, but the moment this divisiv tendency is transcended the ever-resplendent unity shines. It is why an Upaya is identified with the absolute power (Sakti) which is nothing but the state of being reflectively aware of one's true self. As a logical consequence, when the Sakti is realized the true self stands discovered? The Spanda conception of 'Sakti-Cakra-Vikasa (expansion of the cyclic dynamism of the absolute) has been probably inspired by such reasoning.3 It also accounts for the

M.M.P.,p.14

इत्थादिवद्पायोपेयमार्वं योतयन्त्या परमेश्वरस्य अत्यन्तद्र्धट्यटनाप्रागल्येय-लदाणा स्वातन्त्रयमाध्ययते । यदनेर्ने दर्शनान्तरप्रणोतमनी ष्या स्वारिनवन्य-नत्वेनोपकित्यतः शब्दस्पर्शादिविष्ययिवदाोमो जीवन्यु वितलदाणा इला दस्व-मार्वं स्वात्यनो विमर्शं प्रत्युपायतयोपिदश्यते ।

^{2.} तन्पुला स्फूटता धर्मण्याशु तन्प्यतास्थिति: । त स्व धर्मा शक्त्यास्थास्तस्त्रक्षितक्ष्यकै: । त्राकारै: पर्युपास्यन्ते तन्पयीमावस्त्रिये । T.A.1,205-6;also see I.P.K.1.1.3; V.Bh. 20-21.

^{3.} Sp.N,p.6

3. KNOWLEDGE AS THE BASIS OF THE UPAYA :

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Thus what is called a spiritual approach is basically cognitive in its contexture. If we leave out Anupaya which is the cognitive freedom per se, the self-reflection as such assumes the forms of the three Upayas, viz.,

'Sambhava, 'Sakta and Anava owing to emphasis on its monistic, monistic-cum-dualistic and dualistic aspects respectively.

Quoted, T.A.V., I, p. 248.

^{1.} तदत्रापि तदीयेन स्वातन्त्रयेणांपकित्पतः ।

दूराधन्नादिको भेदश्चित्पवातन्त्रयव्यभेदाया ।। Т.А. 1.91

प्रतत्त्वप्रवेशे तृ यमेव निक्रिट यदा ।

उपार्य वेत्ति स प्राच्यस्त्याण्योऽध्वा व्यक्ति ।। Ibid.4.273, also see Bhas.(V),II,p.222,I.P.V.V.,III,p.365; " काश्मीर श्व दर्शन में पदार्थ का स्वरूप by the present author, D.T., 10, 2, p.94.

^{2.} तदम्मिका: सर्वदर्शनस्थितय: P.Hr; 8, Also cf.T. A. 1, 209, T. A. V., I, p. 233, M.M. P, p. 12.

वस्तुतो हि त्रिधेवैयँ ज्ञानसत्ता विद्यमिते ।
 मेदेन मेदामेदेन तथैवामेदमाणिना ।।

The Anupaya simply marks the genith of spiritual realization, otherwise it is not an Upaya in the literal sense, as its very name (antupaya = no upaya) implies. Thus all the fourfold cultures of the mind signify the spiritual levels of the aspirant. The author of the Spanda-Karikas echoes the common Saiva attitude when he says - "The Yogin should always be exceedingly more enlightened and awake after observing the whole universe of objectivity as an embodiment of idea. He should concentrate on this place and then he will not be troubled by any not-self." According to Ksemaraja, the author of the Nirnaya commentary on the Spanda-Karikas, all the fourfold disciplines of self-recognition are implicitly suggested by the verse. He has

This compares well with the following statements of Mahesvarananda where he interpretes the fourfold classification of the scriptural subject-matter as not only corresponding to, but also being necessitated by these types of redemptive knowledge:

^{1.} Sp.K.44. Also see Bhas.I,p.244; St.V.13.16.

^{2.} तस्योपलिष्धः सततम् इति प्रतिज्ञाय तदनन्तरमुपपादितमुपायनातं परिशीलयतः सततम् स्पन्दतत्त्वममाविष्टत्वं सुप्रबुद्धस्य मवतीति अनुप्रवेशयुंकत्युषस्य ग्रं । 52.11.2.64

⁽त्र) निरुपायप्रकाशास्थो ज्ञान योग: क्रियेत्यपि । चर्येति च तदुत्येव पुमर्थोपायकत्पना । М.М.Р., р. 60

⁽ब) अलोकिके तु स्थातश्वतुष्टये ज्ञानयोगक्रियाचर्याप्राधान्येन पृथक् पृथगुप-पादितार्थान्तरप्रपञ्चेऽप्यन्ततो गत्वा प्राप्तभूमिकात्वेनायमर्थोऽ -वस्थाप्यते । Ibid,p.178.

elsewhere elaborated what these Upayas are like. These Upayas come within the bigger framework of the four Upayas. But their main advantage is that they focus the attention on the processes and techniques as inherent in each Upaya. His catalogue of Upayas includes inter alia the Vikalpa-Kaya (emaciation of thought-construction), Sakti-Samkoca-of Vikasa (enfoldment and unfoldment/potential freedom), Vahaccheda (cutting of the processes of Prana and Apana) and Adyanta-koti-nibhalana (esoteric introspection of primal and final extermities). He adds one more to his list, viz., recurring reflection on the five-fold forms of the Absolute's dynamism as characterising one's own indwelling authorship. These upayas are directed to but one goal, i.e., to recognize, to unfold the consciousness as the very centre or nucleus of Reality (Madhyabhuta).

All this instrumental cognition is never realised as distinct from the two aspects, i.e., 'I' and 'this' - subject and object, of the self. These two aspects, in fact, mark out the inner and outer manifestive processes and the distinction between them is simply a matter of empirical truism. Thus the entire mechanism of self-redeeming

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^{1.} P.Hr., pp.82-83.

^{2.} विकल्पदाय-शक्तिभीचविकास-वाहक्देद-ब्रायन्तकोटि निमालनादय इहोपाया: । P.Hr.28; cf.Introduction, pp18-19.

^{3.} प्रागुपि स्पन्निविधकृत्यकारित्वा बनुसरणीन सर्वमध्यमूताया: सैनिदो निकासी जायते । Ibid, p.82.

^{4.} M.M.P.,p.160.

recognition culminates in occasioning the self-realisation by transforming the distinctive consciousness into the harmonious one. 1 The Krama system is particularly amenable to such a view.

4. THE CHIEF PURPOSE OF REDEMPTIVE PNOWLEDGE (UPAYA) :

The main job of redemptive knowledge is to shatter ignorance that causes bondage. The ignorance is twofoldintellectual or cognitive (Bauddha) and spiritual (Paunsna or Paurusa). The first originates when the soul has been involved in mundane existence under the spell of Karma and Māyiya Malas 4 and consists in irresolution or indecision (Aniscaya) and misjudgment or warped judgment (Viparitaniscayatmakata) 5. The second, i.e., Paurusa, passes under the name of Anavamala, which/either the loss of the self's freedom of consciousness or that of the consciousness of

अथवा विभागबोधन्वलनेन विलाप्यैवेषपी युषा । पीत्वा दुप्तो, क्विरेन्नी रोगो योऽ विरात्सदैकाकी ।। स्तत्क्रमार्थसार् परधाराम् मिका च शक्तीनाम् । तदन्ज्या च कथितं सिक्किष्यबोधनाय यथा ।

^{1.} cf. I.P.K. 4.1.12; St. V. 13.16

^{2.} cf. Utpala Vaisnava quotes the following verse from his own Bhoga-Moksa-Pradipika in his Spanda-Pradipika on Sp.K.44, pp. 49-50:

T.S.pp. 2-3.
 6f.Abhi.pp.306-311 for details.

^{5.} T.A. V., I, pp. 55-57.

^{6.} Anu is the technical term for mundane soul.

the freedom of the self and as such amounts to the loss of the very tring of the self. The spiritual ignorance being of the nature of mental construction (Vikalpa) and self-limitation, is more fundamental since it results in genesis of the mundane existence and meshes of transmigration. 2 It is the removal of the spiritual ignorance only that carves out the way to self-realization. Such an elimination is made possible by taking recourse to the initiatory processes etc. (Diksa etc.). The intellectual ignorance, though next in fundamental importance, acquires all the more significance from the angle of spiritual procession. Because in the presence of intellectual ignorance the elimination of spiritual ignorance is of no significance. 3 Moreover, the initiation also becomes infructuous, if the intellectual ignorance consisting of misjudgment is not uprocted. It may be noted that spiritual initiation in utter isolation from the true judgment is nowhere advocated in the system. 4 In other words, we may

^{1.} स्वातन्त्रयहानिबाँधस्य स्वातन्त्रस्याप्यबोधता । द्विधाणावं मलमिदं स्वस्वरूपापहानितः । I.P.I. 3.2.5.

^{2.} पौस्न तु विकल्पात्म संकृचितप्रधारूपन्च सत् संसार्प्रधाहेतुग.s.,p.3.

^{3.} विशेषाणीन बुद्धिस्थे संसारी तरका लिके । समावना निरस्थैतदमावे मोद्याम्ब्रवीच ।।

T.A.1.24

^{4.} The initiatory processes etc. are incorporated within Anava Upayas etc. for details of T.A.1, 231, M.M.P., pp. 45-176; Introduction by Gopinath Kaviraj to Kala-Siddhanta-Darsini, Haranacandra Bhattacarya, Calcutta, p.6.

recall, the intellectual ignorance refers to ratiocinative knowledge whereas the spiritual ignorance to pure Yogic intuition, a divine flash, as their respective opposite concepts. While the latter is more basic, the former is more convenient to begin with. 1 Owing to the rise of intellectual enlightenment the intellectual ignorance disappears and the soul attains to a sense of unity with the Supreme Awareness even during the span of worldly existence. What is called instrumental knowledge or redemptive cognition (Aupayika Jnana) is that which concerns itself with the removal of intellectual ignorance by transforming determinate and logical existence into indeterminate and alogical transcendence. These various processes, though in themselves forming part of a bigger whole, chalked out by the Saiva Monism, go by the specific names of Sambhava and the like and mark out the gradual process of self-achievement. 4 Thus, though the Upaya as

विकस्वरं तिद्धतानं पौरुषां निर्विकल्पक्ष ।
 विकस्वराविकल्पात्म ज्ञानौचित्येन यावसा ।
 तद्बौदं यस्य तत्पौसनं प्राज्वत्पोष्यं च पोष्ट् च ।

^{2.} बीद्धज्ञानेन तु यदा बीद्धमज्ञानबु स्मितस् । विलीयते तदा जीवन्तु कितः करतले स्थिता ।

^{3.} विकल्पसंविदम्यासस्य अविकल्पा न्ततापर्यवसानात् । T.S.,p.4.

^{4.} यावदाणावशा वतशा मवा रव्यप्रका रतया नुविष्टा स्तदेशकालस्वभावा नृगृण्या - यन्तमौ चित्यशा लिनः सर्वैऽपि तत्प्रकाराः परामश्यन्ते ।

such is one and unitive, its different modes as Sambhava, Sakta and Anava are said to be consequent upon the triad of ignorances, i.e., Anava, Mayiya and Karma respectively. These names owe themselves to the predominance of one particular aspect, otherwise their overlapping nature cannot be accounted for.

But the Awareness admits of no distinctions and it is the supreme awareness which we aim at unmasking. If variety in respect of the spiritual approach is conceived of, the variety with regard to the approachee, i.e. awareness, would of necessity follow. Such a contingency was anticipated and countered by Vamanadatta in his Samvit-Prakasa prior to Abhinavagupta³ and in the Vimar'sini by Abhinavagupta himself. The upshot of their contention lies in recognizing the fact that the self-revelation is the self-realization which is the prime end of every pathway and is identical with self-repose. It cannot entertain distinctions. In fact, the Upayopeya-relation is conceptual and hence admits of variety. Otherwise the means (Upaya) and end (Upeya) being of the nature of pure cognition are identical.

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[.] शाक्तारूयां वैकाल्पकपथुक्तम: S.S?p:106

^{2.} M.M.P., pp.147, 152.

^{3.} T.A.V., III, p. 467, also cf. M. V. T. 2.25

^{4.} अपितृ तास्ता विभिन्नाः धीवदो निश्चयक्ष्पाः प्रमात्मानो याः तानि स्व मुहानि द्वाराणि हव उपाया मार्गाः तैः मुहैः नदी ब्रोतस्थानीयः यदि अमी भावा नीलसुहादय उह्यमाना स्कस्मिन अहम हित प्रमातकपे महाधीवत्समुद्रे प्रतितिष्ठिन्ति आभिमुख्येन विश्राति मजन्ते।

This probably remains a potential basis behind such categorical statement as this that despite the emergence of threefold Upayas through free exercise of powers of volition, knowledge and action, the self-awareness keeps absolved of distinction.

A slight digression. The word Samavesa too (lit, complete immersion) has been frequently in vogue as a substitute for the word Upaya. Does it, therefore, suggest the identity of the two? Not so exactly, Upaya is the secondary sense of Samavesa. Thus the fourfold or tripple division of Samavesa into Sambhava etc., follows from the fourfold or threefold instrumental knowledge. Samavesa is the way in which the identification of the self with the Supreme self is achieved. The complete and total absorption or submersion of the mundane self into the Supra-mundane self is the essence of Samavesa. The superiority of subjectivity or self is concomitant with the inferiority or subordinacy of not-self. This pre-eminence of true self is consequent upon the elimination of ignorance of the

यत्र पृतः काल्पिनिक स्व उपायोपेयमावः तत्र का नाम इयं वार्ता इति मावः।
 तदेवम् इच्हाज्ञानिक्रयात्मकत्वाद् उपायस्य त्रैविध्येऽपि तद्पेयमूतेऽपवर्गे न
 कश्चित्र मेदः इति सिद्धम् ।

T.A.V.,I,P.202. Also see pp.188,193.

^{2.} तत्रापि स्वातन्त्रयवशाव अनुपायमेव स्वात्मान प्रकाशयति सोपाय वा, सोपायत्वेऽपि इच्छा वा ज्ञान वा क्रिया वा अन्युपाय इति त्रेविध्य शाम्भवशाक्ताणावभेदेन समावेशस्य, तत्र चतुर्विधमपि स्तद्र्ष क्रमेण अत्र उपदिश्यते ।

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Cp.T.A.1.73; also cp.Gita 12.2 and 12.9 which probably serve as the main inspiration for a fresh interpretation of the word Samavesa into the system.

^{1.} मुख्यत्वं कर्ततायाश्च बोषस्य च चिदात्यन: । शुन्यादौ तदगुणो ज्ञानं तत्समावेशतदाणाम् । I.P.K, 3.2.12.

^{2.} तस्पादकृत्रिमस्त-प्योभावो नाम समावेश:।
Gitartha-Samgraha, p.131; also see Sarvatobhadra, Rāmakantha, ed. T.R.Chintamani, Madras, pp. 335, 339, 341.
We find a similar concept in Svarupa-Pratistha of the Yoga system of तदा हुए: स्वरूपेऽवस्थानम्।
Y.S.1.3.and पूरु वार्यमुन्याना गुणाना प्रतिप्रसव: क्वल्यं स्वरूपप्रतिष्ठा वा चितिशकोरिति।
Y.S.4.34.

^{3.} सेर्यं द्रयापि जीवन्युक्तावस्था समावेश इत्युक्ता शास्त्रे । सम्यगावेशनमेव तत्र तत्र प्रधानम्, तित्सद्वये तूपदेशान्त(। [b] Bhas.(V), II, p. 258.

objectivity of its affiliations and help it become recognas nizable but an enlargement of the self. It is the Fourth (Turya) stage. The other type is definitely superior and is free from all egoistic touch and abounds in indeterminate consciousness, i.e., immediacy. It is, therefore, called as Turyatita, i.e., one transcending the Fourth. Call it Samavesa or Samapatti-it remains the focal point of the entire spiritual adventure. It is in order to attain this universal sublimation of one's conditioned being that the cognitive mechanism acquires the name of a specific Upaya in consonance with the extent of spiritual attainment. It denotes the quality of Samavesa conditioned by such an Upaya. 2

The foregoing discussion merits a few words more regarding the Krama concept of liberation before proceeding ahead.

T.A.,3,272

इत स्व प्रमृत्येषा जीवन्मु वितर्विचार्यते ।
 यत सूत्रणायापीयमुपायोपेयकत्पना ।।

^{2.} Bhas.(V),II,pp.257-58, I.P.V.V., III, p.392;
P.Hr. 90-91, S.St.V., p.118; also see
स्विकल्पानुर्धधानपूर्वकमिकल्पान्तममेदिनमशन्तिः क्रोडीकारेण
अशेष्ववेयेकीकारेण उन्मिष्यत्तावद्वेयक्राधीकारिमहाप्रमावैधमावेशवमत्कार्रूष

In Krama the concept of Moksa, in axiological terms, happens to enjoy the highest metaphysical status. It tacitly implies the supremacy the Krama concept of Moksa enjoys not only over other mundame or supra-mundame values, but also over corresponding ideals in the allied and alien systems alike. This is the chief purpose of entire metaphysical

अस्य पदाचतुष्ट्यस्य काल्पनिकत्वात् अवास्तवत्वं प्रकाशितम् । T.A.V., III,

वैच्छावा दिदर्शनान्तरी कताया मुक्ती संसारस्य प्रदायी न p.35, and जायते इति तत्र हेयत्वम्बाप । Ibid.p.36. Because the worldly career cannot be written off unless the Anava Mala has been completely eliminated. However, we do not propose to take up Jayaratha's argument in the above discussion which purports to be brief. Moreover, Jayaratha's criticism of the other systems is not exactly to the point and defence of his own is actuated more by his fancy for the doctrinal superiority than for a scientific scrutiny of the opponents' views.

Jayaratha in his Viveka on T.A.4.30-31 takes it to himself to examine and refute the theses of other systems in respect of liberation. Taking his cue from Abhinavagupta's use of 'etc.' (adi in Vaisnavadi) he brackets all the four-Vaisnavas (possibly Pancaratras), Brahmavadins (perhaps pre-Samkara), Vijnana-vadins and Vaibhasikas-together and then includes the Nyaya system as well. He surmises the first two do not cross the borders of the Savedya Pralayakala stage of the subjecthood while the last three that of Apvedya-pralayakala. Without going into unnecessary details and repeating the idea in so many words, such a comparision only means that the liberation arrived at through the pursuit of these systems carries little value. For, it fails to stand the most basic test, that is, it cannot totally and finally eliminate ignorance which is the crux and cause of the fettered existence. Reference to two types of Pralayakala has been sought to make the idea clearer and more lucid because Pralayakala is not free from the binding influence of the ignorance called Anava and Karma (and in some cases Mayiya also). Thus the possibility of recurrence of transmigration always dreadfully hangs over. Vide

pursuit simply because to be emancipated means to become the Absolute. In simple words, this is a state of the per fection and hence designated as perfection-consciousness (Purnata-Samvit). The nature of emancipation, to put the matter straightaway, consists in self-experience

पूर्वा पर्मिश्वीमावलदाणां मोदाः। M.M.P.,p.175. T.S., p.28 मोदा हिनाम नेवान्यः स्वरूपप्रथनं हिसः।

स्वरूपं वात्मनः संविद्ध नान्यतत्र तुयाः पुनः ।। T.A. 1.156.

A reference to the Savia concept of ignorance would be advantageous. For a Savia thinker ignorance is not an antinomy of knowledge, as it is not an absence of knowledge, but an incomplete or imperfect knowledge. The absence of knowledge is unthinkable and for that reason every judgment is a case of real knowledge. The only infirmity of mundame knowledge consists in its partiality, त्रतो जेयस्य तत्त्वस्य सामस्त्येनाप्रधात्मकम् ।

ज्ञानमेव तदज्ञानी शिवसूत्रेष्टा माष्टितस ।।

It is why liberation is defined as perfect knowledge T.A. 1.26 or awareness. It may be rather amusing to find the Krama thinker dismiss the concepts of both Bandha and Moksa as simply mental constructions in the face of the whole Saiva tradition pronouncing self-experience as most fundamental, basic and intrinsic to our existence. Vide, स्वात्मस्बद्धपमनिकेतनमप्रमेर्यं स्वामासमच्छमविल्पतमतिस्वतन्त्रम् । विश्वात्मक तदतिवर्ति च यत् तदस्य मिथ्या विकल्पजनितौ किल बन्धमो नौ ।

M.P. (T), 1,3. In view of its special subscription to the present thesis, the Krama system is sometimes depicted as the system that transcends bondage and freedom both. Vide,

इति कोऽपि बन्धमोदा तीणा नय: B.V.V., p.22 उन्मी लित: ।

which is immediate, a-logical, non-relational, and therefore indeterminate. As a fundamental datum Savia monism posits that the Reality is absolute, total and perfect. Its bifurcation into metaphysical and physical orders is at most, pragmatic, expedient and conceptual and holds good only in relational contexts. As a logical conclusion, this tumultuous life that is the world and the liberation that is transcendence are not opposite concepts, instead, they are the two sides of one and the same coin. 2 The world is liberation in a changed perspective. The only difference that gave to them separate semblances, viz,, Samkoca (self-diminution), now vanishes. 3 Due to Samkoca the freedom and consciousness, intrinsic to the self deteriorate into the limited capacities for freedom- consciousness and cognitive freedom, thereby leading to a sort of selfnegation. But on the disappearance of Samkoca, the

T.A.V., III, p. 96.

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M.P.(T).7.18-19.

Ibid,22.

प्रमाणाप्रमेयव्यवहारी च्हेदेन प्रमातर्येव परा काष्ठामिक है, नि:श्रेयसात्म-पर्श्रेयोक पेसे स्वबोधके स्वप्रकाशे बोधमात्रे ऋथांद्दिते, यः कश्चिदनुभव-विशेषाः स स्व मोद्ताः कथितः ।

^{2. ...} संको चा त्मा हि योऽ ग्रतः । संसारो विमु वितस्तु तत्स्वरूपविपर्ययः ।।

अर्थको नापटात्मा सा विमुक्तिः पारमार्थिकी ।
 यदपेद्गावशाद सर्वाः संसारोऽन्या विमुक्तयः ।।

deteriorated and pigmized personality sprouts into a full bloom. As a necessary outcome of the perfect self-enlargement the phenomenon of self-negation is replaced by the fact of self-affirmation. This is the purport of the phrases like self-reflection or self-recognition (Aham-pratyavamaysa or aham-pratyabhijnana). The perfection-consciousness, therefore, is by implication absolutely divorced of dependence, expectancy or the like. Thus true freedom consists in recognition, that is, realizing the universe of discourse as it really is. This is possible only when the network of self-contraction, the progeny of logical thinking, é.g., the mundame world, fades into

For a comparision with the Spanda view, read the following extract from P.Hr.pp.45-46:

अनेनेव आश्येन श्रीस्पन्दशास्त्रेष्ट् यस्मात्सर्वमयो जीव: , खत्युपृत्रम्य

तेन शब्दार्थीचन्तास् न सावस्था न य: शिव: इत्यादिना शिक्जीव
योर्भेद स्व उक्त:। स्तत्त्वपरिज्ञानमेव मुक्ति:, स्तत्त्वापरिज्ञानमेव बन्ध:।

यथास्थितस्य तस्यात: स्वरूपमृपपद्यते ।

स्तत्परिज्ञानमयी जीवन्मुक्तिनिगद्यते ।।

M.P.(T) 9.14.

^{1.} Jayaratha has it that, despite the affinity of behaviour between the bound and the liberated there is a striking distinction in their relations toward objectivity. While the emancipated perceive the objects as their own ramifications, the bound take them as isolated from them not only in point of nature but in point of existence too. Vide T.A.V., III, p.240. Also open the strict प्रा प्रा स्वात्मापेन मन्यते ।

पहेरवर् यथा बद्ध: प्रात्यन्तमेदवर् ।।

पहेरवर् यथा बद्ध: प्रात्यन्तमेदवर् ।।

nihility once for all. This is a difficult condition to comply with, but there is no other way out. The criterion, for wx such a value-experience, therefore, must need be an inculcation of a synoptic vision consisting in the synthesis, or more accurately, harmony, of the enjoyments characterizing the world and the transcendental experience defining the liberation or freedom (Bhoga-Mokṣa Sāmarasya). This must be the minimum presupposition of any definition of absolute perfection. "All this is my manifestation" (Sarvo Mamāyam Vibhavah), is the characteristic way of expressing the experience of ultimate value. Such an

ग्रन्थ्या मुक्तिरूपंतु संसारस्यापरो विधिः
यथास्थितस्य विश्वस्य यथैवानुमवे स्थिते ।।
संनोचर्यस्थानलयाज्जीवन्मुक्तिः प्रकाशते ।
यथैव पश्यन्ति विश्वं तथैव परिवर्तते ।

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बन्ध

M.P.(T), 7.39-40

2. तत्र व तस्या: मोक्चया: स्वतन्त्राया मोग्यैकीकार रूषा य: । स स्व मोग: सा मुक्ति: स स्व परम पदम् ।। इति श्रीप्रबोधपवदिशकाप्रक्रियया मोगोऽपि मोद्यात्मा मोद्याोऽपि मोगस्वमाव इत्यनयोर न्योन्यमेलकस्पा श्रीमदन्द्र त्तरसैविद्धैत सिद्धा न्तैकसा ध्या जीवन्मुक्तिरस्य फलम् ।

M. M. P., p. 134.

3. The unity of Bhoga and Moksa was not quite unknown to the Buddhists of the Sahajia mystic sect. See for details B.S.S., I,p.252.

outwardly impossible criterion takes its origin in one's capacity to discern the inner meaning of the two. Such an idea of freedom has been variously styled as Yamali Siddhi¹, (twin accompalishment), Cidahladadvitaya-Samarasya² (harmony of consciousness and bliss) and Sambhuya-Sarvasamya-Svabhava (unity of cosmos taken as a whole). This frequent talk of harmony, synthesis and unity in unequivocal terms brings home to the reader the true character of the Krama, and for that matter the Saiva, idea of Moksa as emphasizing the basic role of self-affirmation.

This represents a milestone in the history of Moksa in the Indian Philosophy. The Samkhya, Vedanta and Nyaya do not go beyond a particular point. The nature of Moksa is defined in terms of Kaivalya by the Samkhya, of Nirodha

M.M.P.,p.172.

^{1.} श्रीमदनुत्तर्क्रमप्रणायनप्रवीणास्य परमेश्वरस्य परमकारुण्यमा त्रोपपा दितेयम् श्रास्माकीना यामली सिद्धिः या भौगमोद्रासामरस्यात्मक्तयो -पपाचते ।

^{2.} Ibid, p. 173: Significantly, Moksa is linked with Cid (consciousness) - aspect while Bhoga with Ahlada (bliss).

^{3.} यत् अभूयसर्वंसा भ्यस्वभावा महार्थंसिद्धा न्तोपनिषादुन्मी ल्यते ।
Ibid.p.174.

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by the Yoga, of Svasthata by the Nyaya and of Avidyanivrtti by the Advaita Vedanta. Among these schools of the process of self-realization is more or less the same in the broad sense -- discriminating between the self and the notself, distinguishing or isolating the two. No doubt, all of them have independent notions of the nature of the self and the not-self and the underlining process of their interraction, but they are unanimous with regard to the emancipation or self-realization being consequent upon our distinguishing the self from the not-self. The entire psychophysical complex and mundane world constitute the not-self which inheres or is reflected in or superimposed upon the self as the case may be. Hence the difference between the two either consists in negation at some places or amounts to negation at others. Mukti, therefore is the negation or sublation of the not-self.

But in the Krama, and for that reason in all the monistic schools of Kashmir S'aivism, the self-realization consists in harmonizing these two opposing points. It is a unison and synthesis of two factors and rules out the negation of the either. This clearly lays down the foundation of the sublimation of the mundane experiences into the pure and transmundane ones. Each level of experience marks a step towards self-realization. Krama goes to posit this very self-achievement where both objectivity or this-ness (not-self) and subjectivity or I-ness (self) stand true

and realize their essence in mutual harmony and unity. 1

5-A. TWO RELEVANT SUB-FEATURES OF LIBERATION

The Krama criterion of Moksa as a synthesis of Bhoga and Moksa necessitates a brief consideration of two other points, ancillary in nature but of great significance. The reflection on the nature of Maya (Maya-Svarupa-Paramarsa) and the reflective realization of succession (Krama-Paramarsa) as form of the self are the two points at issue. Since the Absolutic resplendence is a plenum and suffers no gaps, the fact of its being involved in the intrinsic nature of existence in all its realms cannot be questioned. Thus, whether it is the world of Maya or trans-Maya, it is enlivened by the Absolute. A clear grasp of this fact and consequent of the true character of nescience as an aspect of the Absolutic functioning is nothing short of Maya. The ideal is not something distant but attainable during one's life time.2 The other point relates to the fivefold

^{1.} तत्र दर्पणास्य इव अनेकामासमेद स्कतामनपवाधमानां न विरोधमावहति, इति उक्तेनिवीधप्रत्यमिज्ञाप्रत्यदा प्रसाधितकमाव: पदार्थं आमाससारस्तथा-मृतानेव विरुद्धाकारात्र स्वात्मनि उपगच्छत् अमिकास्तानामासमेदानात्मनि अभिन्ने मासयत् . . । I.P.V.V., III, p.3

Also see प्रत्यभिज्ञा का स्वरूप, D.S.XI-1,pp.49-50.

२. श्राचु च अवास्विप पार्मश्वरप्रकाशानुस्यूर्ति क्वचिदिप वेलदाण्ययमिति श्रतिविवदाणीकशिदाणीयोऽयमास्माकीन: पदा इति ।.... स्व मायास्वरूपपरामशं स्व जीवन्मुक्तिरित्युमिनणत् ।

М.М.Р., pp.49-50.

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absolutic agency which, though trans-sequential in itself, involves extremely minute succession while in operation.

Being able to catch this minutest succession characterizing the Absolutic functioning is to become emancipated. Since the individual and cosmic self, or the Microcosm and Macrocosm, are essentially identical, the reflection on the absolutic authorship of the five acts equally belongs to the aspiring soul. Hence this boils down as self-reflection which is but liberation, because to be reflectively aware of one's essential being is to know oneself. This point has been further enlarged upon in the course of our enquiry into the dynamic absolutism.

5.B. UPAYAS AS SAMAVESA AND JIVANMUKTI

Let us revert to the theory of Samavesa, Samavesa, which is one with Jivanmukti, secondarily stands for an Upaya also, as has already been seen. In the sequel, therefore, the Samavesa too is categorized in a fourfold manner conforming to the fourfold classification of Upaya into Anupaya, Sambhava, Sakta and Anava etc. Beginning from the last, each one leads to the preceding one upto the first, which alone is considered to be the direct way to salvation. According to Dr. Pandey the process of

^{1.} इत्यमेतत्क्रमपरामशं स्व स्वात्मविमश्रहपो जीवन्मोदाः।

submergence appears to be a complete reversal of that of emergence. 1 Or. to be more accurate, the process involved in the spiritual release is converse to that of Abhasa or manifestation. Externalization of the internal, and internalization or withdrawal of the external mark out the processes of the universal unfolding and enfolding respectively. Thus, to put the matter precisely, just as in the course of successive manifestation of Ananda, Iccha, Jnana and Kriya, each of the preceding leads to that which immediately follows so in the course of the gradual submergence (Krama -Samavesa these very absolutic aspects equally merge into one another in the reverse order. Because emancipation really consists in withdrawal of the individual into the broad fold of the Universal Self. It is quite obvious that Anupaya relates to Ananda-aspect of the Godhead, Sambhava Samavesa to Iccha, Sakta- Samavesa to Jnana and Anava-Samavesa to Kriya.

तस्मित्र सति निस्तर्गसमावेशः त्राणावशाक्तशाम्भवोदयस्प-समस्ततर्गपरिवर्जितसमावेशवदाणा निरुत्तरसमावेशवर्मेव प्रथते इत्यर्थः ।

^{1.} See Abhi., pp. 312-313.

^{2.} Anupaya is the technical term for denoting the Suprainstrumental state of cognition in the general
context of the Upayas. In the context of Samavesa it
should have been styled differently. The use of thet
word has not been sought following the general
practice of the original Saiva authors so as to avoid
a pedantic look. The Vatulanatha-Sutra, however, terms
it as Nistaranga-Samavesa (Lit., unruffled or
transquil immersion). See the Vrtti, V.S., pp.13-14.

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Excepting Anupaya or Nistaranga-Samavesa, as it is technically called, the three Samavesas, namely, Sambhava. Sakta and Anava respectively owe their genesis to the Sambhu (Siva), Sakti (the absolutic power) and Anu (the individual self.). Their specific nomenclature owes itself to such a relationship. This semasiological approach unearthing the Samavesas' relation to their priuses is semantically and theoretically different, be it noted, from the previous one which relies on their nexus with the absolutic powers, namely Ananda, Iccha, etc. These powers serve to activate the respective Samavesas that are mutually so related as to strengthen each in succession. Similarly the presentation of Upayas as embodying the Siva, Sakti and Nara (Anu), appears to have been inspired by the same attitude. It would appear from a close insight into the system that the above view is equally applicable to the Upayas as well.

S.S.,20,I,pp,109-110.

शा कतार्थों वैकल्पिकपथक्रम:

^{1.} विमुशक्त्यण्युर्धवैधाद समावेशस्त्रिधामत: ।

हच्हाज्ञानक्रियायोगाद उत्तरोत्तिस्मित: ।।

Quoted, T.A.V.I, p. 255.

See also p. 206.

^{2.} It is not proposed, for fear of irrelevance, to enquire into the sub-varieties of Samavesa which have often been accounted to be as many as fifty. For details, however, see T.A.1.186-87, T.A.V., I, pp. 215-16, 220; M.V.T.2.20. Similarly some other sub-varieties have been enumerated on account of the Samavesas' correspondence to the levels of experience, e.g., wake, sleep etc. See M.V.T. 2.26. For a critical study, see

^{3.} Cf. T.A.V,I,p.255.

5-C. VISARGA AS SAMAVESA

An analytical study of the Tantraloka's treatment of the concept of Visarga and its threefold division into Samabhava etc. indicates Abhinava's inclination in identifying the notion of Visarga with that of Samavesa. Visarga is the doctrinal way of propounding the Absolutic dynamism and is particularly related to its aspect known as Ksepa. Amongst the three Visargas, the Anava stands for complete repose of the individual consciousness (citta), the Sakta for thorough grasp of such repose of the individual consciousness and the Sambhava for absolute withdrawal or dissolution of the individual consciousness. 2 The limited knowledge involving interplay (Samphatta) between conscious ness and its objects happens to be the individual consciousness or citta. This is the state of complete duality and, accordingly, its climax is depicted as the repose (Visranti) of individual consciousness which is temperamentally dispose to the dichotomy of subject and object. The particular type of Visarga marking this stage is called gross (Sthula) or

^{1.} स्वात्मन: स्वात्मनि स्वात्मनोपो वैसर्गिकी स्थिति :।

T.A.,3.141.(Lit., self-projection of self into self, is the state known as Visarga). It, will strikingly resemble the concept of Samavesa in spirit. However for the concept of Kşepa see Chap.II, infra.

^{2.} स व एषा विसर्गस्त्रिया, श्राणाव: वित्तविश्रान्तिरूप:, शाक्त: वित्तर्वाध्यतदाणा: शाम्भव: वित्तप्रवयह्प:।

Anava and relates to the empirical self under the impulse of mundane existence. When the repose of citta or the limited and conditioned consciousness on self-awareness leads to complete appreciation of the same (Citta), the next stage of Visarga i.e., Sakta, comes into being. This state lies just across the mundame frontiers and grasps the subjective-objective configuration in its totality rescinding the purely dichotomic existence. Hence it is described as the subtle (Suksma) state and is activated by a sense of duality-cum-unity? Rising above with the absolute scrapping of individuality or limitation of. consciousness and the attaining of perfection, the erstwhile individual consciousness turns into immediate selfawareness. This is the Visarga par excellence, the Ultimate (para). It is characterized by unity and bliss owing to the fact that now even the subtle state of consciousness stands expelled from it. All the three stages bear the

T.A.3.112.

पूर्व विस्त्रय सक्त कर्त्तव्य श्रून्यतानले ।
 वित्तविश्रान्तिसँजोऽयमाणावः संप्रकीर्तितः ।।

दृष्टश्रुतादितद्वस्तु प्रोन्मुबर्त्वं स्वसंविदि ।
 वित्तर्ववोधनायोक्तः शाक्तोल्लाधमरात्मकः ।।

T.A.3.211.

^{3.} प्राग्वद्भविष्यदौन्मुख्यसम्भाव्यमिततालयात । विद्यालयनामासौ विसर्गः शाम्भवः परः ।।

palm of absolutic dynamicity and hinge on their special relationship with the individual self, absolutic power and the universal self (Nara, Sakti and Siva) in their specific cases.²

6. COMPARATIVE ANALYSIS OF THE FOUR UPAYAS

Coming to the comparative merit of the Upayas we countenance an agamic maxim which lays down that their comparative excellence runs proportionate to their superiority in merit. Accordingly, of the Sambhava, Sakta and Anava each preceding Upaya kindles and infuses life into each succeeding one. In case we reverse the order as Anava, Sakta and Sambhava, each preceding one serves as an instrument of each succeeding one. There is no rigidity in regard to the order of Upayas. Of course, for a man in the street this is the most conducive course through which he becomes self-realized. But the case of a yogin with a sharp intuitive vision, an exclusive Godly favour, is different. He is above the deterministic order and is competent enough to intuit the Reality even without adhering to such an order.

^{1.} See T.A.3.217-219, 3.141-144; T.A.V., II, pp.201-206.

^{2.} T.A.V., II, p. 204.

^{3.} यो हि यस्माद गुणोत्कृष्ट: स तस्माद्र्व्वमिष्यते ।।
M.V.T. 2.60; also see.M.V.V. 1.995.97

If Anava culminates in Sambhava through Sakta, we are automatically called upon to explain the concept of Anupaya which is different from these three in that this synchronizes with the rise of the absolutic aspect known as bliss and is one with Awareness. The reckoning of the Absolute in terms of the harmony of Consciousness (cit) and Bliss (ananda) follows from the basic identity of the two aspects. It is only by an exercise of the discursive thought that the Anupaya and the Absolute being one and the same in reality are viewed as different. Hence, Anupaya is no Upaya at all. Moreover an Upaya, by its very constitution, bears some sort of touch with externality. whether possible or actual, consequent upon interplay of the absolutic aspects such as volition etc. Whereas the prime purpose of an Upaya is to disaffiliate the self from all entanglements, Anupaya has no such purpose and consequently bears no touch with the externality. To call 'Anupaya' as Upaya is to take resort to secondary signification, since it finds its place with reference to the other varieties of instrumental cognition which are the first and foremost Upayas. This signification of

M.V.V.2.121; also see T.A., 1.242.

^{1.} अनुपायेऽपि नैतस्मिन् किंचित्सां का न्ध्यविततः । उपायस्योपदेशो ध्र्यं शास्त्रेऽत्र बहुधा कृतिः ।।

Anupaya bears an analogue to the absolute or Parama Siva, which is the Supra-categorial ideality, being a lluded to as the thirtyseventh category in the Pratyabhijana school. In fact, the Anupaya represents the Sambhava at its best which is same as the highest Krama ideal. Hence, while dwelling upon the Upayas proper the Sastra does not give ktoksometerserized an independent treatment to the Anupaya. Hence, it is that Abhinavagupta in his Krama-keli views the entire agamic literature, whether of the Right path or of the Left one, as inspirited by this crowning point of spirituality called Mahartha or Anupaya. This appears to be a rational account, since the essential gist of all the Upayas consists in transmuting determinacy into indeterminancy, i.e., immediacy.

Krama system, on the testimony of Abhinavagupta himself, seems to have nurtured this view under the impact of the Vaibhasika school of Buddhism. The Vaibhasikas pin their faith on the final validity of indeterminacy in and

^{1.} सोऽयं पुराणााधिष्ठानः क्रमः क्रमविवर्जितः । महार्थस्य परा निष्ठा गलितस्वपरस्थितेः ।।

^{2.} यच्चेमतं श्रीक्रमवैली - वामदिदाणतन्त्रादिष्वप्येतन्मयमेव सर्वे निर्वहतीति मन्तव्यम हति। स्वैच सर्वेदर्शनसारत्वादमुख्य श्रीमहार्थक्रमस्य सर्वेद्रोतोऽतिशायी कोऽपि श्लाध्योत्कष्टां ध्वन्यते।

M.M.P., pp. 178-179

^{3.} युक्तिचयां दिनिदोपवासनादाोभवर्जितः। अनुपायक्रमः सोऽयं यस्य हृढः स योगिराद्।

through the stages of determinate ideality. Thus self-revelation (atma-prathana) is to recognize or know the self immediately and indeterminately. This is actualized through the Sambhava Upaya. The Saktopaya, characterized as it is by pure determinacy, furthers the cause of the Sambhava. Similarly the Sakta is aided and augmented by the Anava which means determinate thought-constructions. This, in short, is the hierarchy of cognitive instrumentality.

6-A. POINTS OF AGREEMENT AMONG THE FOUR UPAYAS

Let us now proceed further to examine the points of agreement that go a long way to account for the common make-up of these Upayas which, otherwise have a personality of their own. All the four Upayas share in common, though im varying degrees, the following characteristics:-

1. विकल्पापेदाया योऽपि प्रामाण्यं प्राह तन्मते । तिद्वकल्पक्रमोपात्तिनिर्वकल्पप्रमाणाता ।।

T.A.,1.228

2. इत्येवमाणावोपायाधादितान्मोहिन्जयात्। उन्मज्ज क्दुदिवयात्मशाकावेशप्रकर्णतः।। श्रात्मीकृतपरानन्दद्भगादावगाहनात्। प्रस्पुरक्शाम्भवावेशवेभवः साधकोत्तमः।।

- The gradual preeminence of Sakti, i.e. the absolutic (i) agency (Sakty-ullekha),
- (ii)essence of cognitiveness (Jhanatmata),
- (iii) gradual reference to determinate consciousness (Vikalpa-parva-nusilana),
- (iv) revelation of the absolute gradually or instantaneously (akhanda-vastva-vabhasa),
- (v) smashing of the middle truti (madhya-truti-trotana), (vi)
- unfoldment of the centre or nucleus (Madhya-vikasa),
- (vii) the techniques of the power-contraction and powerexpansion1 (Saktisamkoca-Saktivikāsa),
- (viii) disappearance of the residue of self-limitation (Samkoca-Samskara-laya).

SAKTYULLEKHA- Amongst all these approaches Anava is characterized by its reference to impure determinate

M.P.(T) 7.131.

This point, e.g., annulment of the element of ahreadx self-limitation has already been dwelt upon early in this chapter.

This is not an exclusive character of Saktopaya as 1. presented by a section of scholars (cf.P.Hr. Introduction, p. 19), but, instead, a general feature of all the Upayas. Indeed, the niceties of process vary with the individual upayas.

संकोचसंस्कार्लयात सर्वाकार विशुद्ध्यते । त्राणावा दिसमावेशत्रयव्या-2. पक्रपता ।।

considuaness (asuddha-Vikalpa) such as Uccara etc., consequent upon the operation of vital airs (Pfāna).

Next comes Sākta defined by pure determinate idea to be effectuated and consummated by individual consciousness or mind alone. Sāmbhava is of the nature of the total loss of determinate consciousness. The element of Sakti permeates all these three in varying measures and is characterized variously as gross, subtle, ultimate, etc., as the case may be. But it is the superabundance of Sakti because of which this Upāya is called Sākta.

JNATMATA & VIKALPA-PARVA-ANUSILANA -- The Upayas partake of the nature of conscious in threefold way (monistically, monistic-cum-dualistically, and dualistically), hence they remain essentially cognitive in character. Their relation to various stages of ideality is, therefore, a matter of logical cogency. Thus Anava is installed within the realm of determinate consciousness, Sakta refers to the pure determinate consciousness and Sambhava refers

^{1.} There are generally four phases of anava namely Uccara, Karana, Dhyana and Sthanakalpana. For want of direct relevance these details have not been gone into However, for details, see M.M.P., p.144. and the fifth Ahnika of the Tantraloka.

^{2.} प्राणस्यन्दोच्चारणायशुद्धविकल्पः श्राणवः । वित्तमात्रनिर्वत्यंशुद्ध-विकल्पात्मा शाक्तः । विकल्पसर्वविलयस्वभावः शाम्भवः।।

to the total loss of determinate conscious. Thus each Upaya, in some way or the other, has something to do with determinate consciousness.

AKHANDA-VASTVAVABHASA - All the approaches, further, coverage on the Absolute self, which stands revealed immediately or gradually in the Yogin's intuitive vision arrived at through a recourse to the Upayas in question.

MADHYA-TRUTI-TROTANA -- Coming to the smashing of the central or middle truti2, one has to distinguish between the Madhya, whose unfoldment leads to self-

प्राणादिभूमिकेरायाः सिध्यन्त्युच्वारणादिभिः। विकल्पैर्मध्यमा शुद्धैर्न्याः प्रशमितस्तु ।। Quoted from the Upaya-Vimsati, M.M.P., p. 147; also read the following , यत पून: शाम्भवैऽपि उपायशामा-यान्-प्रवेशात सूरमेचिं। कया किचिंद्रिकल्प श्रीमाया अवर्जनी यत्वं, तदिप निरूपायमर्वसीत्रकषादित्यन्तशृद्धसीवन्मर्यं सव पर्यन्ततो विकल्पवार्तान-भिज्ञताया पर्यवस्यति ।

Ibid. p. 168.

Truti or Tuti(तुटि: तुटिरिति व प्राकृतभाषाप्रावल्याद M.M.P.,p.146) is an esoteric concept and is defined differently in accordance with its contexts. While explaining Kallata's phrase त्रिपाते सर्वज्ञत्वसर्वकर्तत्वला भ: (quoted by Abhinava in P.T.V., p. 103), the editor M.M. Mukunda Rama Shastri takes tuti as a measure comprising two and a quarter finger-width and says Kashmir Saivism admits that

(contd.....

enlightenment, and Madhya-truti, smashing of which leads to emergence of the Madhya. Now shattering the central Truti is a necessary precondition for creating essential atmosphere for self-revelation. In Anava-upaya, which consists in concentrating and meditating, inter alia, upon a particular sacred syllable, the recognitive expression,

(contd...(2)....) the vital air blows over a distance of sixteen Tuțis when an individual subjects determinately perceives an object. Vide P.T.V., p. 104(Fn); also see Abhi., pp. 679-680, 700. Dr. Pandey's conclusions are undoubtedly based on Shastri's. However, Tuți's concept acts as a bridge for alligning the two processes, viz., Prănic operation and determinate cognition, for an easier mystic grasp of the reality. It also serves as a point-instant, a moment (Ksana), but transgresses the temporal realm at the same time. It will be seen that Tuți's this definition has borne upon all the respective definitions.

Mahe svarananda confessedly does not dwell upon this aspect simply because it is too well known. See

यापदश्नामयोश्यन्द्राक्योम ध्यवती काललेशिवशेष्ठा बुद्ध्या निष्कृष्ट्य

Ibid.p.146." This is further to be noted that the word Pāta in Tuṭipāta is a concept that coextends with Kālī, Mātṛṣadbhava etc. and refers to the transcendental dynamism of the metaphysical Absolute. Vide यदाह श्रीकल्लट: तुटियात इति अत्र पातशब्द सेव मगवती श्रीमत्काली मात्सदमावा मेर्व:प्रतिमा इत्यल (हस्या (हस्योन।

T.S.pp.104-105.

- 1. पध्यविकासाचिदानन्दलाम । P.Hr. 17
- 2. यो गिगम्यप्राणापानमध्यदशा विश्रान्त्या द्वयो रिनवर्तनात् । प्रत्यावृत्यभावेन तृत्तुटि-लव-हाणामा त्रमन्तर्मुवत्वात् मध्यदशा विमावः ।
- ४. क्षा. ४. कष्ट. व्या. व्या. ४. कष्ट. व्या. व्य. व्या. व्
- 4. मन्त्रात्मकवणाँ विशेषापरामर्शकपत्वादाणाव: करिनदुपाय: ।

e.g., Soham, while being esoterically reconstrued (Uddhara) is reversed into "Hamsah". The two letters (Ha and sah), in the phrase stand for the cognitive instrument (Pramana) and the object of cognition (Prameya). The anusvara, that is centrally located, divides the two. It is truti. The moment it is smashed, i.e., realized, in course of concentration, the beatific vision dawns. Similarly in Saktaupaya the subject stands midway between the means of knowledge and the object thereof. In consequence, when the doubt regarding subject is nullified the true vision prevails. In this case the suspicion with respect to self as nucleus of all cognitive activity is tuti and that has to be pierced through so that the pristine unity may shine uninhibited; because it is this doubt (about true self) that sets in motion the emergence of this world of multiplicity. In Sambhava the tuti stands in the centre of the simultaneous internal and external movement of the Prana and Apana. The tuti here is of the nature of reflection on the centre of the two opposing movements. As soon as this

Ibid; also see V.Bh.V.,p.137.

^{1.} स्वहृदयसम्पृटीका ख्वाणामनृस्वा (च यथो - रश्नुवानयोर्या मध्यस्था तृटि: विभज्यावस्थानदाणावदाणा: कालसण्ड: स उत्रुटितव्य: ।

स्वात्मन: प्रमात्मृतस्य तृति: सविद्यानाणां दोषा उत्तृतितव्य: ।
 शाक्तश्वायमुपाय: उच्चारादिव्यतिरेकेण स्वसीविद्यकल्पमात्राकार्त्वात् ।

reflection is brought home to the aspirant as his inbeing, the trammels barring self-realization fall.

MADHYA-VIKASA -- Likewise, the Madhya or the central reality is conceived separately under the garb of the variety of the Upayas. The expansion or unravelling of the Madhya is, in a sence, coterminus with the attainment of self-hood. From anava's angle Madhya is the spinal cord (Susumma) between the Ida and the Pingala that has to be unveiled. From Sakta's point of view, Madhya is the ultimate Awareness (Para samvid) that has to be realized. From Sambhava's attitude, Madhya is the Instinctive I-experience that as the underlining principle of all has to be attained. All these Upayas lead to the achievement of Madhya that in its turn ushers in the perfect freedom.

मध्यस्था बाह्याम्यन्तर्भावोपलद्यमाणा तृतिः तादक् परामशिक्यात्मा वमत्कारलद्याणाः स उत्तृतिव्यः । अयं पुनरुपायः सर्वविकल्प- विद्योपव्युदासेन स्वस्वभावमात्रोपपादनप्रवृत्तया शाम्भव इत्यवगन्तव्यः ।

Ibid, p. 146; also see V.Bh.V., pp. 18-19, 25; T.A.V., I, p. 130, III, p. 96.

^{2.} यदा तु उक्तयुक्तिक्रमेण सर्वान्तर्तमत्वे मध्यभूता सैविद्दमगवती विकस्ति, यदि वा वदयमाणक्रमेण मध्यभूता ब्रह्माडी विकस्ति । तदा तदिकासात् विदानन्दलामः ... ततश्व प्रागृक्ता जीवन्युक्तिः । P.Hr., pp. 82-83, also see Int., p. 19.

^{3.} उभयो मिवयो ज्ञाने ज्ञात्वा मध्यं समाश्रयेत ।

युगपच्च धरेत्यक्त्वा मध्येतत्व प्रकाशयेत ॥

मावेत्यको निरुदा चित्रैव मावान्तर क्रजेत ।

तदा तन्मध्यभावेन विकसत्यिति मावना ।।

SAKTI-SAMKOCA-VIKASA -- The technique of unfoldment of the godly potency and limitation of the same is most conducive to unfoldment of the middle. The same passes under the name of Sakta-Ksobha (disturbance pertaining to sakti) in Anava, Kulavesa (universal immersion) in Sakta, and Ksobha-pralaya (total withdrawal of the disturbance) in Sambhava on the scriptural authority. These represent the manifoldness of the process involved in the expansion and contraction of the dynamicity of the Godhead.

One thing more, about which there is a common agreement among all the upayas, is that all along the apiritual quest an aspirant has to subjugate all other mentals and susceptibilities except one to which he is unflinchingly dedicated and through which he wants to ascend the highest tide of spirituality. Why so? the answere is very simple. Such subjugation accentuates the fact that the state of freedom is not contingent and random, instead, there is a kind of positive certitude about it owing to its apriority and perseity. All efforts, that lend a specific form to an approach, are addressed to submerge

^{1.} This view has not been put forth in so many words at one place. But the conclusion would be irresistable after going through the relevant literature. See for analysis, V.Bh.68-69; V.Bh.V., p.57, M.M.P., pp.152-153; T.A.5.71; T.A.V., II, pp.375-77.

^{2.} सर्वत्र तावद्पायमार्गे समस्तेत र वित्रिप्रशमपूर्वमेकाग्री भवन्ति योगिन: । Sp.N., p. 38.

and overcome the proclivity (so natural to a mortal) towards identifying the not-self with the self and not to literally attain the self, the subjectivity par excellence, which ipso facto is always there.

Of all these approaches Sambhava stands at the apex due to its being the most direct and immediate means toward self-attainment. Naturally enough it is christened as 'Pāryantika' (Final). The loss of determate ideality (Vikalpa-hāna) determines the very nature of this Upāya that is identical with Ksemarāja's Vikalpa-Kṣaya(emaciata-tion of determinate ideality) which, according to him, is

M. M. P., p. 168.

3. विकल्पहानेनेका प्रयाद क्रमेणा ईश्वरतापदम् (I.P.K.4.1.11)

This Karika and the next one "अवो पमार्थ विमव इत्येव पर्जानतः। (4.1.12) deal with, according to the unanimous verdict of the Saiva authors, the Sambhava and Sakta Upayas respectively. Also cp.M.V.V.,I.990 —

विकल्पिनिर्हासवशेन याति विकल्पवन्च्या परमार्थसत्या । सीवत्सवस्प्रकृटत्विमित्यं तत्रावधाने यततां स्वाद्धः ।।

गेदार्डबर्धका गेमस्वभाव: क्लनात्मक: । धीरार: धीस्थितो नित्य नियतप्रहचेतसाप ।। प्रबुद्धहदयाना तु विकल्पप्रासत: सदा । अनुचरिश्वाभास: सर्वत्रैव विराजते ।।

P.Hr.,pp.78-79 wherein the views of Utpala are ventilated.

^{2.} ब बल्वाणावा दिक्रमोर्लंघनेन प्रतिष्ठितः शाम्मवात्मना पार्यन्तिक इत्याख्यायते ।

the acme of human endeavours! But its supremacy does not interfere with the functioning of other Upayas as they are supremely fertile and important in their specific realms. Of these the Sambhavopaya and Saktopaya are respectively known as the Kula and Krama systems as well. And when the two are not distinguished in absolute terms, we are reminded of their reciprocity, inter-dependence and rather unity³; their divergence being simply a spiritually expedient device.

7. DIVINE GRACE AS THE SOLE SOURCE OF INSTRUMENTAL COGNITION

While aiming at overall conclusions one should remember that the divergence of the Upayas stems from the gradual removal of ignorance, in the course of one's

 त्रयं च (विकल्पनायः) उपायो मूर्धन्यत्वात् प्रत्यिभिज्ञाया प्रतिपादित-त्वादादी उक्तः ।

- 2. त्रस्यामधंस्थिति: सेव सर्वत्र कुलागमे । किन्तु शब्दस्य शस्यान्या नात्यन्तं सा विभिन्नते ।
- अस्या प here stands for the क्रमकेलि । M.M.P., p. 199.
 3. उन्तरूपस्य वास्योपायत्रयस्य धून्मेशिताक्या स्कर: परस्परमपरिहायंतया वतते । केवल प्राधान्यमोत्रण पृथग्व्यादेश इत्युपदेष्ट् ...।

 Ibid, p. 146.
 - अविद्र्षे न मेदोऽस्ति वास्तवो यणि ध्रुवे ।
 तथाप्यावृत्तिनिद्धांकतार्तभ्याद स लक्यते ।।

spiritual regeneration. Thus all the Upayas, or the instrumentalities of cognition result from the Divine Grace appearing as the ultimate, the ultimate-cum-empirical and the emprical, called as Sambhava, Sakta and Anava, in keeping with the spiritual qualifications of the aspirant for divine favour. The process is technically named "the bestowal of the grace" (Saktipata) which enables one to identify oneself with the true self. 2

SAKTIPATA: TWO PRIMARY AND NINE SECONDARY TYPES
AND RESULTING CLASSES OF ASPIRANTS -- In all, nine types
of Saktipata have, so far, been thought of. Three main
types, e.g., the extreme or intense (atimatra or Tivra),
the intermediate (Madhya) and the mild (manda) have been
further sub-divided into three forms each. These are the
excellent (Utkrṣṭa) the medium (madhya) and the base
(Nikrṣṭa)³. But, in essence, the ninefold divine favour

Ib1d, 2.45

Saivāstaka-Kosa (MS) Word No. 81.

अनुग्राद्यानुतारेण विचित्रः स च कथ्यते । परापराद्यायाँ वर्धकीणाँ त्वविमेदतः ।।

^{2.} भेदसन्धाननिवृश्चिमपादनपूर्वश्चितादात्म्यविवेकौ न्मुख्यदायिन्या अनुप्रहाख्या(याः) पातः स्वमरीचित्रयास्फारः।

अतिमात्रमध्यमदुतामेदेनापि प्रवर्तमानस्य । सूपमेदिनामप्रकारो विलस्ति तस्यातिशक्तिपातस्य ।। M.P.(T),1.8; Also see T.S.,pp.119-20, स वार्यशक्तिपातो नवधा - तीव्रमध्यमन्दस्य उत्कर्ण-माध्यस्थय-निकर्णै: पुनस्त्रैविध्याद ।

is reduced to two types, viz., the primary (para) and the secondary (apara) . The primary or ultimate Saktipata is identical with the unbroken continuity of Awareness; and since even the residuum of desire for fruit is squeezed off absolutely, it immediately drives home the original feeling of self-fulfilment. The secondary or empirical Saktipata, though ultimately resplendent in nature, is not yet immune from desire for fruit and therefore partially intermixed with enjoyment it leads to self-recognition at the end of a graded course. The aspirants of the first category blessed with the transcendental grace are the people who are really desiderating for final emancipation (mumuksu). It is for them that all the Upayas have been devised. In the case of these who enjoy most intense Saktipata the loss of freedom and cognition (Anavamala) is attenuated very fast and the process stops as soon as the climax is reached in the form of Sambhava. The aspirants of the first variety score over those of the second one in that they have pure cognition while the others have yet to achieve it. The

Also see Stanza 118 of the same Ahnika alongwith Jayaratha's Viveka on it (Vol.VIII, p.79) and T.A.V., II, pp.259-262.

^{2.} त्रतितीव्रशक्तिपातादारूढे शाम्भवे समावेशे । स्वानन्दामृत्रूपं जीवन्युक्ते: प्रकल्पते विश्वम् ।

divine favour has its own logic and accordingly it flourishes on its own without any aid in the case of the former, while the same is geared up through some extrinsic aid in the case of the latter. Of course, the extrinsicality is not something outside the domain of spirituality. Since all our spiritual quest starts from the world of dichotomy, the pace of ignorance-elimination remains somewhat slew, which ensures the proportionately slow bestowal of the Grace. It is at this level that the Anava etc. find expression. Between these two extremes the vaccuum is filled up by Saktopaya which spreads over margins of both of them and is consequently known as Paraparopaya. These two classes of Yogins are designated as Para Yogin and Mitayogin in the Spanda-Nirmaya, 2 and as Suprabuddha and Prabuddha in the Mahanaya-Prakasa. The Suprabuddha being free from all obscuring elements requires nothing additional for self-accomplishment. This is state of indeterminate

1. अप्रत्यभिज्ञातात्मपर्मार्थानां समलो व्यवहारः, अन्येषाां स स्व निर्मलः।

Bhas. (V), I, p. 393.

Similar phenomena are not utterly wanting in other mystic systems. For instance, the Bodhi-Citta-Vivarana says-

देशना लोकनाथाना सत्त्वाशयवशानुगा : (Quoted, B.S.S.,

I,p.258) which implies the Buddhist recognition of the degree of spiritual ability of an aspirant as determining the type of favour to be bestowed by his spiritual guide.

^{2.} Sp.N.,pp. 62-63.

awareness. The Prabuddha seeks spiritual hints and takes to Cakrapujana as a means to self-realization. 1-It is again of two types. The self-realization of the first type of aspirant who is an adept in self-consciousness devoid of all mental constructions along with their latent impressions does not depend upon any extraneous means. But in the other type which is characterized by the predominance of indeterminacy and the subservience of determinacy at the same time, the realization of the self does depend upon the preceptor's suggestions or other methods including worship etc. In the final analysis the first category would belong to the Sakta and the second to the Anava. The first is graced with the Saktipata (Mahativratama) in its utmost intensity and the second by the same Saktipata (Mahativra) in its great intensity. Mahe'svarananda has tried to simplify the whole matter by prodounding three categories of aspirants known as Suprabuddha, Prabuddha and Aprabuddha corresponding to the three aspects of the Godhead, i.e. Para, Parapara and

M.P.(T) 1.33

^{1.} सुप्रबुद्धोऽनपेनारे त्र प्रबुद्धोऽपेनाते पृन: । संकेतादिकथामात्रं तथा चक्रप्रपृजनम् ।।

^{2.} M.P.(T) 1.24-26

^{3.} Ibid, 1.20.23

Apara. As all the subsequent stages stand comprehended within the ambit of Para, and as all the Upayas are included in the Sambhava Upaya, all the categories of aspirants reach their climax in Suprabuddha stage and are characterized as Mahartharthin (Seeker after the great Ideal).

It follows, therefore, that even the Aprabuddhas (unenlightened ones) do not have a bleak future but reach the finale of their inmost being conforming to the various degrees of Saktipata. Thus it is in the fitness of things to conclude, that the highest type of aspirants has the prerogative of belonging to the Anupaya level for whom the fetters and freedom are equally meaningless. The next stage, with extremely minute difference from the preceding one, wherein the transcendental subjectivity consequent upon the extinct determinacy ever reveals itself, is meant for Sambhava. Saktopaya is attributed to those belonging to

तच्च पार्यन्तिकी प्रतिष्ठेति परावस्था । ... इत्यपरावस्था ।
 यास् अभात् सप्रबृद्धः प्रबृद्धोऽप्रबृद्ध इति योगितार्तम्यम् ।।

M.M.P.,p.49

पौर्वापर्यपरिताणा ये महार्थार्थनः क्लि ।
 श्रस्ति नान्या गतिस्तेषा विकल्पग्रास्थाह्यात् ।।

M.P.(T) 1.32. This rerse is quoted also by M.M.P., p.179, in a similar context.

अप्रवतस्य शिक्तपातस्य या स्थिति: ।
 अतिमात्रादिभेदेन ततोऽयमुदितः अमः ।।

the intermediate class for whom the determinate mentals, owing to cessation of further rise thereof resulting from the aspirants' recourse to Sattarka, (right knowledge) Sadāgama (right scripture) and Sadguru (right guide), trans form into immediate awareness. This is, in other words, the domain of the Krama system. When the self-purification of determinacy appears difficult, rather impossible, an additional anchorage is sought from other sources. This is the lowest ebb and meant for Anava Upaya wherefrom we begin to ascend the crest of waves finally synchronizing with the dawn of Anava knowledge, i.e., realization of cognitive freedom and freedom of consciousness.

8. COMPETENT AND RIGHT TEACHER IS A NECESSITY (GUMU-SATATT

Let us sketch thumbnail a few technicalities regarding Saktipata and aspirants competent to receive the same in view of the significance the Krama system attaches to it. The necessity of a competent teacher and the discarding of the forged one (Guru-Satattva) is one of the nine cardinal tenets (Prameya) of the system which in the

^{1.} For a thorough exposition and elucidation of the thesis see B.S.S., I, pp. 367-369.

context of Saktipata merits consideration. The first category, i.e., Utkrsta-tivra (excellently intense) Saktipata marks out the state when, simultaneously with the fall of mortal frame, the aspiring self acquires Absoluteness. And when the body does not fall he revels in the state that is even beyond the fourth, e.g., turyatita, the crux of immediacy. This phase is co-eval with that of Sambhavaavesa. Due to the next category, i.e., Madhya-Tivra Saktipata . the absolutic intuition or Sattarka (Prātibha-Jnana) dawns by itself depending not in the least on the spiritual guide. Such a class of aspirants (Yogins) goes by the name of Sāmsiddhika (lit., one having instinctive vision) and is equally competent to impart divine lessons. 2 In their case the Sattarka rises on its own account. In fact the Samsiddhika reigns universally and no other class of teachers is deemed capable of instructing people in his face. The Samsiddhika itself is of two types- (i) without dependence (Nirbhittika) and (ii) with dependence (Sabhittika). The latter variety again has two sub-classes, e.g., (i) with complete dependence

^{1.} T.S., p.120.

^{2.} स तावत्कस्थवित्तर्कः स्वत स्व प्रवर्तते । स व सासिद्धिकः शास्त्रे प्रोक्तः स्वप्रत्थयात्मकः ।।

T.A.4.40-41; also 13.130-131.

(Sarvaga-Sabhittika) and (ii) with partial dependence

(Amisaga-Sabhittika). The second sub-variety is further

subdivided into two, viz: (i) with partial dependence in

regard to non-essential theme (a-mukhyāmša). The Sanskrit

expression Bhitti (lit., a wall, partition or convass),

in system's parlance, stands for falling back upon others

as source of inspiration. The 'other'here is none other

than the Prajnā (self-reflection) or Krti (text or book

embodying reflection of some one). Thus Sāmsiddhika has

four sub-types including Nirbhittika; and barring the

latter, all the three sub-types require some kind of spiri
tual inspiration either from self reflection, some scriptural

authority or some preceptor. Such a stand does not militate

against the basic datum about Sāmsiddhika that his intuition

is self-subsistent.

As already said, Samsiddhika in fact is his own type; the varieties that are envisaged are tuned to the basic equipment of those aspiring for self-enlightenment. Hence in the case of Yogins having purified and unruffled consciousness Samsiddhika enlightens them on his own, while

^{1.} अस्य मैदाश्च बहवो निर्मित्तः सहिमित्तिः । सर्वगोंऽशगतः सोऽपि मुख्यामुख्याशिनिष्ठितः ।।

slightly, in purity he has to proceed in keeping with their respective receptivity. It is in this sense he is termed dependent (Sabhittika). Since Samsiddhika has an innate eye for wisdom and does not require any preceptorial assistance he is named "Akalpita" (Natural, unimposed)². However, the self-intuition reigns uppermost and allows one to sense and realize freedom as a fact within life. Just below is lined the Akalpita-Kalpaka variety of teachers. It is a composite concept and reveals that an aspirant or Yogin belonging to this class is similar to the previous class in that he does not warrant extrinsic assistance. Yet he differs from the same in the sense that he has to master this knowledge by reflecting upon self, é.g., "I am that" (atma-bhāvanā), whereas the former's vision is spontaneous.

T.A.2.40,44; also see, T.A.V., III, pp. 53-54.

- 2. अक्रितो गुरु जैय: सांसिदिक इति स्प्रैत: I Ibid,4.51
- उ. यस्तु तद्रप्मागात्मभावनातः परं विना । शास्त्रवित्स गृ= हा शास्त्र प्रोक्तो कल्पितकल्पकः । तस्यापि भेदा उत्कृष्टमध्यमन्दाचुपायतः ।।

तं ये पश्यन्ति । ताद्रूप्यक्रमेणामलर्शविदः ।
तेऽपि तद्रूपिणास्तावत्येवास्यानुग्रहात्मता ।।
सोऽपि स्वातन्त्र्यधाम्ना वेदप्यनिर्मलर्शविदाम ।
अनुग्रहं विकी ण्रस्तदभाविन विधिमाश्रयेव ।।

If preceptorial assistance is not positively called for, even Japa etc., also might serve the purpose. It, too, has three sub-varieties, owing to the type of Saktipata that has been responsible for it, namely (i) Utkrsta, (ii) Madhya, and (iii) Manda. Then come the Kalpita and Akalpita-Kalpita varieties of teachers! The rise of Sattarka, or transcendental intuition in other words, on the part of the former is neither spontaneous nor immediate; and hence, preceptorial assistance from other quarters is a necessity. They, kawax once these conditions are met, attain self-realization and are not, then, to be distinguished from the preceding types. The latter is a superior variety because although they seek some inspiration from other sources, their own role is more significant in bringing about self-enlightenment. All these classes and sub-classes, by far, belong to the sphere of Saktopaya and bring Madhya-tivra Saktipata to bear upon all of them

T.A. 4.71-73

^{1.} तदी द्वा क्रमयोगेन शास्त्रार्थं वेत्यसौ तत:।

श्रीभणोवं समासाय यो भवेत्स तु किल्पत:।।

यो यथा क्रमयोगेन किस्मिश्चिक्श स्त्रवस्तुनि।।

श्राकस्मिवं क्रोद्धोर्धं किल्पताकिल्पतो हि स:।

^{2.} मध्यतीव्रात्पृतः सर्वमज्ञानं विनिवर्तते । स्वयमेव यतो वेत्ति बन्धमोदातयात्मताम् । तत्प्रातिमं महाज्ञानं शास्त्रानपेदितं यत् ।।

in varying measures.

The touch with Sakta-avesa is, really speaking, not completely lost even in respect of Manda-Tivra (mild-

1. All these varieties are not fundamentally different or antagonistic. A preceptor who is so either in his own right or has earned it to himself, finally serves the same purpose with the same vigour. There may be slight variations in the process but not in the proceed thereof. Simply because a teacher himself, like his mortal counterpart, is the Absolute. Vide-

यस्मान्महेरवरः साद्यात्कृत्वा मानुषाविग्रहम् । कृपया गृरुक्षपेण मग्नाः प्रोद्धरित प्रजाः ।।

Quoted, T.A.V., I, p.79. And it is probably the reason why a teacher is likened to Spiritual instrument

(गुरु ल्पाय:) s.s. 2.6; and

प्राप्तावत्र गुरु शिक्तः पायः पर्मः स्मृतः ।

यत: सा शाम्भवी शक्तिरन्ग्रहकरी सदा ।।

S.S.V.(Bh),2.23.

Also cp., दर्शनाव स्पर्शनाक्क्ट्राव क्यया शिष्यदेहने। जनयेद य: समावेश शाम्मर्वं स हि देशिक: ।।

(Yoga-Vasistha, Nirvana Prakarana, 1.128,161. Quoted B.S.S., I, p. 261.)

See also M.M.P.,p.25. Mahesvarananda says- श्रीमदेशिकाथकरा-दापातसम्बम्यमेव पूर्वा स्वद्वयस्वादसी न्दर्यशालिनो जीवन्मोदालदाणास्य प्रार्थस्योपलम्म इत्यत्र न काचित्र विप्रतिपति:।

(M.M.P.,p.174) and goes on to aver that, what we call Diksa or Spiritual initiation is nothing but a compassionate look of the teacher motivated by a desire to emancipate the aspirant:

यतः क्टाचा नाम गुरोरन्मास्य प्रत्यनुप्रवेशयित्मिस्टास्वहृदयस्विन्ययी शाम्भव्या यशेषादीचान्स्यता देवस्वित्तिरित्याख्यायते ।

(Ibid; p.176) Needless to say the degree of precepttorial favour inevitably presupposes the corresponding amount of Divine favour (Saktipata). Vide

देशिकस्य क्टाचापाते शक्तिपाताविनाभूते सभवंति।

(Ibid.p.175)

intense) Saktipata. This type of Saktipata, though much less intense as compared with the above, is singularly effective in dissuading the aspirant from a wrong teacher and inducing him to the right one. The desideratum for freedom (Mumuksa) remains intertwined with the lust for enjoyment (Bubhuksa) in all the three (e.g., Tivra, Madhya, Manda) varieties of Saktipata of the original Madhya type. 1 Similarly Manda-tivra, Madhya-Madhya and Tivra-Manda types, though requiring some sort of spiritual initiation (Diksa), do culminate in Saktopaya in the wake of its rich intuitive potentialities. All the three categories of Manda Saktipata are marked by the worldly lust. Thus the aspirants belonging to the two categories of Madhya and the three of Manda are assigned to the sphere of Anava-upaya. It is why no secret is made of the fact that Anava covers all the aspirants whether enlightened or otherwise, while Sakta accommodates only those who have enjoyed the spiritual patronage of their preceptors.

CLOSE CORRESPONDENCE BETWEEN JNANINS AND YOGINS -- It is from this view point that both of the Yogin and Jnanin are

^{1.} T.S., pp. 124-125.

^{2.} T.A. 13. 244-45.

^{3.} Cf.M.M.P. pp.147,150.

deemed qualified for the attainment of self-realization. So far as the Jnanin is concerned, agamas talk of threefold Jnana, e.g., Srauta, cintamaya, and Bhavanamaya? The knowledge of scripture is Srauta. It is the third rate knowledge. A critical analysis of that knowledge, (which we find, for instance, in such expression - ! It is useful') is called Cintamaya. It has two stages- one, in which less amount of practice than required is put in; and the second, in which such critical analysis is sharpened by exhaustive practice. The former is named Manda-Svabhyasta-Cintamaya and the latter is Su-abhyasta Cintamaya. From the last one stems Bhavanamaya, which is the crux of selfenlightening thought and is held to be the sole cause of emancipation. Each succeeding form of Jnana being given rise to by each preceding one reaches its summit in Bhavanamaya Jnana which is reckoned as the Tarka. Likewise,

Ibid 4.28,30-31

ज्ञानं तद्तरं ज्यायो यतो मोदीकका रणाम ।

T.A.13.327

तदर्थमावनायुक्त मनोध्यानमुदाद्वतम् ।
 तदेव पर्म ज्ञान मावनामयिष्यते ।।

M.V.T., 17.20.

^{1.} ज्ञानिना योगिना वैव सिद्धो योगविदुत्तमः।

M. V. T., 4.39

ज्ञानं तित्त्रविधं प्रोक्तं तत्राधं भृतिमिष्यते । विन्तामयमथान्यच्य भावनामयमेव च ।। तद्वचिन्तामयं ज्ञानं दिक्ष्पमुपदिश्यते । मन्दस्वम्यस्तमेदेन तत्र स्वभ्यस्तमुच्यते ।

the fourfold classification of a Jnanin originating from Saktipata, also divides the Yogin in the like manner. Thus in the agamic parlance the Samprapta, Ghatamana, Siddhayoga and Siddhatama outline the fourfold classification. Of these the Samprapta is one who has simply received the preceptorial lessons, while Ghatamana tries to translate them into practice. But these two are well-accompalished neither in Yoga nor in knowledge. Yogins of the Siddhayoga cadre are supposed to have practically accompalished the preceptorial lessons. A gradual freedom is always in store for him. But for Siddhatama (most accomplished), whose knowledge is Bhavanamaya, the freedom is spontaneous and perpetual. He is the Absolute per se.

Even a cursory glance would bring into light the close correspondence between the fourfold divisions of the two, i.e., yogin and Jnanin. It also emphasises the Saiva belief that the ideal of an aspirant as well as a teacher is neither yoga nor jnana, but a complete synthesis of the two; because, it fits well with the Saiva concept of emancipation as harmony of bliss and consciousness.

M.V.T. 4.33.

^{1.} सप्राप्तो घटमानश्च सिद्धः सिद्धतमोऽन्यथा । योगी चतुर्जियो देवि यथावतप्रतिपवते ।।

यतो योग समासाच योगी योगफ ल लमेत ।
 स्व विज्ञानमेदेन ज्ञानी प्रोक्तश्चतुर्विंध: ।

Thus it would be deciphered that the entire instrumentalism is grounded upon the concept of Saktipata.

So far this enquiry has been confined to a thorough study of Saktopaya in the overall framework of the Trika monism. An effort has been made to grapple with the problems whose peripheries fenced round the general length of the Krama system often to be shared in common by other allied systems as well. The forthcoming lines are addressed, in particular, to a study of the defining features of the Saktopaya as such.

9. THE DEFINING FEATURES OF SAKTOPAYA AS SIGNIFIED BY ITS DIFFERENCE FROM OTHER UPAYAS AS WELL AS BY ITS NUMEROUS APPELLATIONS

This Upaya is termed Sakta or Saktopaya since it owes its genesis to Sakti, transcendental energy of the Absolute. The entire cognitive instrumentality bears the imprints of Godly agency and it is here that it assumes the most tangible form. Such a thesis is clearly an outcome of the Saiva doctrine that the entire cosmic multitude is identical with the absolutic aspects. And this Upaya, by definition, carves out way for realizing the objective world as an instance of Sakti, i.e., Vimarsa, in contrast

निह ईश्वरशिक्तपातमन्तरैण ति दिवेकशानमुदियादिति
मृक्तैरिप कोंद्र अवसरः ।।

with Sambhavopaya where the objective existence is perceived as essentially subjective or self-some in nature! The two experiences can be easily distinguished by their usual manifestations, e.g., 'All this is me'- experience (Sarvo Mamayam Vibhavah) and 'I'-experience (Aham-paramarsa) respectively, the former ultimately leading to the latter. Thus awareness pure and simple, which is a harmonious principle of volition (Iccha), cognition (Jnana) and action (Kriya), is conceived as the quintessence of the absolutic being. When our quest regarding the real nature of the self delves deep, we are immediately aware, "I am that Absolute" (parama Siva) of the nature of plenary consciousness (Anvacchinna Caitanya), because the three powers (Volition etc.) belong to me". This flash, this revelation, is positively the Godly potency popularly known as Vimarsa. The precise equation of Vitarka with Atma-Jnana in the Siva-Sutra and other similar statements elsewhere are

^{1.} अर्थं नोपाय: स्वीक्रियमाणास्यास्य द्वव्यविशेषास्य विश्ववेषविलासात्मकत्या अवस्थापितस्य शक्तयोऽस्य जगत्सवंग इति स्थित्या सर्वेशिक्तसाम्यस्यक्ष्पतया निणीतत्वाद, अन्यसमयाचारादन्तराचारं प्रति तदास्वादनस्य स्फृरताप-रपर्यायशिक्तस्वभावतयानुभूयमानत्वा च्च शाक्त इत्युक्तः । पर्यन्तदृष्य्या पुनरुपपादितद्वव्यस्वीकारसास्यस्याद्द्वादोत्कषानृभूतिचमत्कारस्य स्वस्व-भावात्मकत्यानुभूयमानत्वा च्छाम्भव स्वेत्यवगन्तव्यम् ।

M.M.P.,p.152.

^{2.} वितर्कं त्रात्मज्ञानम् । S.S. 1.17.

शक्त्याविष्काणीनेय प्रत्यिभिज्ञोपदर्श्यते । I.P.K. 1.1.3
 सर्वज्ञ: सर्वक्ता व व्यापक: पर्मेश्वर: ।
 स स्वाहं, श्विधमा इतिदाद्याद्मवेच्कित: ।। V.Bh.109.

Sivopadhyaya explicitly identifies it with Sakti-bhu. V.Bh.V.p.95. Also see I.P.K.4.1.12 and 15.

simply meant to convey the basic idea that the discovery or recognition of the Self, the Powerful, follows in the wake of discovery of the Powers. Sattarka is another term for Vitarka, which reckoned at its best as Bhavana, is employed as superbly conducive to the cause of self-attainment. The Bhavana's inevitable association wins for it the title of Bhavanopaya. The Sakti's total operation is defined by unity-cum-multiplicity. To explicate: it is characterized by unity, because adventitious elements do not figure in the spiritual approach; by multiplicity, because this is yet a realm of determinacy (vikalpa) though

त्रिविचिन्तर्न शाम्नव: , भावना शाक्त: ।

(T.A.V, III, p. 469)

2. उच्चारशब्दैनात्रोकता बद्दवन्तेन तदादय:। शक्त्युपाये न सक्त्येते मेदाभेदी हि शक्तिता।।

T.A. 1.220; cp.

बाह्यान्तरक्रमेणोमाः वैविद्द्वलासमूमयः । या स्फूटन्त्यस्थिरा नित्यं मेदाभेदप्रथात्मिकाः ।। ८.ऽ. (MS), p.5.

Jayaratha in his commentary on T.A. 5.157
 identifies Bhavana with Saktopaya. Vide,

pure. Hence called Bhedabhedopaya, it also passes under the names of Ubhayopaya as well as .

अभेदेशपायमत्रोक्तं शाम्भवं, शाक्तमुख्यते ।
 भेदाभेदात्मकोपायं, भेदोपायं तदाणावम् ।।
 T.A. 1.230.

Such a nomenclature assumes special significance in the face of the Saiva doctrine of 'difference'. According to the Saiva idealism, difference is not an absolute category by itself. It is a subordinate category under the general category of 'non-difference' or 'unity'. The two seemingly opposite trends can only be reconciled by way of Bhedabheda which ensures the rise of multiplicity or difference and at the same time outlines its fundamental identity with the general category of unity. It may be noted that the Saiva monistic theory of relation and that of difference happens to coverage on the same point. The Saktopaya, and for that matter, the Krama system, covers the transition from the absolute difference to the absolute unity. The conception of Maya Sakti is a further attempt to bridge the seeming gap. Vide :

नन् स्तम्भः कृष्म इत्यादिर्न्यौन्य संकीणाँ व्यवहारः कथिमिति वेद, भैदाभेदमयाँदयेतिकृषः ।...
यदस्मापिमावनिबन्धन स्व भैदो विश्वस्था म्यूपगम्यते । ...
तत्र वाभेदः प्रकृतिरन्योविकृतिरिति अभ्यूपगन्तव्यम् । ...
स्तेनाद्वैतमेव सर्वसारः सिद्धान्तः ।

M. M. P., pp. 48-49;

घटगतामासमेदाभेदद्विष्टरेव च परमार्थाद्वयद्विष्टप्रवेशे उपाय: समक्लम्बनीय:, न तु व्यवहारोऽपि त्रर्थं परमेश्वर् स्वरूपान्प्रवेशविरोधी ।

Bhas.(V), II, p. 129.

2. इत्युमयमयत्वम् ।

T.A.V., I, p. 242.

paraparopaya. The last title also brings to the fore its other possible designation as Pramanopaya (lit., an approach in the nature of the means of knowledge). Because in its primary aspect (Para) lies Sambhava which is intrinsically subjective in nature, while in its secondary aspect (apara) dominates Anava which is sheerly objective in character. Saktopaya, the joining link, comprehends the secondary element as self-identical and diverts it finally to Sambhava, the subjective par excellence. To interpret it in terms of cognitive process; (i) when a certain sensum is presented to us through a means of knowledge, (ii) it is reacted to by a determinitive apprehension (Vikalpana) on our part, in the judgment "it is so" and (iii) is finally followed by the cognitive judgment, e.g., 'I perceive or know the object'? Each stage, it may be pointed out, corresponds to the specific Upayas. The proverbial depiction of Saktopaya in the language of pure determinacy gives rise to an inescapable conclusion. Logical construction on

^{1.} प्राप्तः शाक्तः । Ibid, p.37(Comm.on T.A. 2.45)

Also vide: देहगा ध्वसमुन्मेण समावेशस्तु य: स्फूट: ।।

श्रहन्ता च्छा वितोन्मे िण भावेद युक् स च ।

व्यक्ता व्यक्त मिदं लिंग मन्त्रवीय परापर्म ।।

Jayaratha comments " समिप प्राप् शिक्तप्रधानिष्यथं:
(T.A.V.,III,p.424). The above extract from the Tantraloka also brings out the significance of Mantra-virya in

determinacy, howsoever pure, involves a tinge of duality which is a product of Maya, the principle of difference. The Krama author is, therefore, fully justified in branding it as Mayopaya. As known, through Saktopaya, one heppens to be face to face with a state of perfect self-enlargement evinced by such experience as "All is Me or all this is mine*. Even such an experience, which approximates to a kind of indeterminacy, is not completely absolved of a sense of difference, because 'this' still continues, though sublimated and purged of. It confirms that the Mayic influence has not altogether vanished. In other words shadow of residuum of Maya Sakti persists as yet. It is a different matter that the Mayic element is rendered futile and barren, because through a process of self-purification the mentals or determinacy attains the state of indeterminate ideality? i.e. self, the raison detre of Sambhava. It may, however, be remembered that Maya here represents the fundamental principle of difference booming from the Godly act of self-

^{1.} सिवकल्पकतया मायामयम्, शान्तः स मायोपायोऽपि । Т.А. 1.214-15.

^{2.} नाई देहात्मको नाई कर्माधीनो न मे मल: । नान्येन प्रेरितोऽस्मीति किं त्वेति धपरीतक्य । । इत्यं विकत्यं संस्कृत्य स्पष्टविधात्मकर्तां नथर । कश्चिद याति समावेशं ।।

concealment (Tirodhana) and is aligned with Anava-impurity. The epithet Jnanopaya, which is frequently used as an alternative expression for Saktopaya, too, is implicated in its nature as pure determinacy and consequent expurgatory process of Vikalpa and, for that reason, all that is the object of determinate cognition. 1 The process beginning with "such is this" ends in "I am this" setting in the gradual transportation of determinate knowledge into pure cognition which consists in self-reflection or I-awareness. The process involves steps in cognitive purification under the influence of Absolutic power of knowledge. This brings into focus the significance of the relation that subsists between Saktopaya and Jnanasakti, the latter being the integrant of the former. The whole of the Eighth Ahnika of the Jnanadhikara in the Isvara-Pratyabhijna-Karika, according to Abhinava, is devoted to bringing about the precise implication of the cognitive freedom or freedom with reference to Jnana Sakti. 2 An etymological analysis of the word Jnatr (knower) goes a long

T.A. 1.148

मूयो मूयो विकल्पाशिनश्चयक्रमवर्चनात् ।
 यत्परामश्मभ्येति ज्ञानोपायं तु तिहृदः ।।

^{2.} तदेव ज्ञानविषायं माहेश्वरं निर्णेत् ... विमशन्तिसमारम्यते । I.P.V.V.,II,p.407.

way to supplement the thesis further! To elaborate, cognition is, but, identical with self-reflection delimited by the affection cast by a multitude of emanations, which in themselves are deductions from the Absolutic dynamism. And cognitive freedom is intrinsically the freedom in relation to those emanations of knowledge. Such freedom

1. Commenting upon the Abhinava's remark viz., स्वं च जात्शब्दार्थ: प्रकृतित: प्रत्ययश्च संपूर्णतया निर्णितो भवति। (Bhās.(V),I,p.398) Bhāskarākantha observes-

> प्रथमं हि प्रमाता जानामी त्यन्भवति, ततः करोति, तत्र जानामी त्यत्र प्रकृत्या ज्ञानमुच्यते प्रत्ययेन तु कर्तृत्वम्, परन्तु स्ततः कर्तृत्वं ज्ञातृत्वमेव, ब्रज्ञाववोधनार्थत् प्रथग्निर्देशः , . . प्रकृतितः ब्रव्बोधवाचिन्याः प्रकृतेः प्रत्ययत्वच – स्वान्तः कृतिकृयाक्त्वाचित्च्य्रत्ययाच्च, सम्पूर्णत्या सम्यक् पूर्णत्याः निर्णति भवति, ज्ञानिकृयात्मकेकिपण्डवाचकत्वेन स्थापना-दिति भावः।

(Bhās.,I,p.399). The precise suggestion of the whole of Bhāskara's argumentation is that the cognitive of freedom cannot be bifurcated from the freedom of consciousness. The one is necessarily involved in the concept of the other. The freedom in relation to cognition, that is, cognitive manifestations, consists by definition in being the author of that cognition or relative emanations. Also cp. प्रकारक्षपता ज्ञान तंत्रव स्वातन्त्रयात्मा विमर्श क्या विमर्श व्यत्तःक्तप्रकाश: इति विमर्श स्व प्रावस्थायां ज्ञानक्रिये, प्राप्रावस्थायां तु मगवत्सदा श्विमृवि इदन्ता-सामानाधिकरण्यापन्ना हताविमर्शस्वभावे, अपरावस्थायां च मायापदे इदमावप्रधान्येन वर्तमहने इति विशेषाः

Bhas.(V), I, pp. 423-24.

2. वत्र ज्ञानं नाम स्वयोदितामाभेदोपाश्रयनियन्त्रणाभेकृच्लिय श्रहमिति सवेदनम् तत्रामाभेषा यव स्वातन्त्र्यं तदेव ज्ञानशक्तिविषयं स्वातन्त्र्यं सप्यते । Bhas.(V), I, p.399. Also see the preceding footnote. Bhaskara makes an important comparision. To him, the one who has attained cognitive freedom (contd....) is substantially the same as the one attained in the wake of cognitive sublimation indicated above. In order to lay more stress on this aspect it is designated as Cidupaya as well.

10. JNANASAKTI'S BEARING ON SAKTOPAYA: AN EPISTEMIC ANALYSIS

A further enquiry into the nature of the object of cognition (Vedya) hammers out more explicitly the role of Jnanasakti with reference to Saktopaya. The objective multiplicity falls into two broad categories, viz., those which being restrictive in temperament (Pratihantr) do not act upon the datum and those which do so. The former category works under the spell of Maya or the principle of empirical action (Kriya), and the latter under that of Suddha-Vidya (pure knowledge) or Jnanasakti. The first category belongs to the Anava-upaya, which concentrates upon the object which is purely reflexional (Pratibimbatmaka). Since it lacks in transparence due to preponderance of

⁽contd..(2)..... is identical with the Cakresvara (master of the cycle of powers) in the Spanda system (Bhas.,I,p. 399), which, by all means, is the most cherished goal of the Krama metaphysics (cf.Sp.N., p. 74).

^{1.} M.V.V., 1.997.

^{2.} मावाना यत्प्रतीघाति वपुमायात्मक हि तद । तेषामेवास्त सदियामय त्वप्रतिघातक्म ।।

objectivity, it cannot comprehend its prototype. The second category clings to Saktopaya that deals with the object which is capable of receiving reflection. In simpler words, the object here can grasp the reflection in stead of being itself reflexional due to its capacity to act upon the stimulus. The reason is not far to seek. The object here, being an emergent of the power of knowledge as evinced by its character as pure and valid cognition, is more transparent and pellucid than ever and hence more pliant to receiving reflection. It is in this sense that the determinacy is characterized as pure. In Sambhava, finally, owing to its perfect lucidity and translucence the cosmic panorama is viewed as reflected therein. Here the objective existence is transformed into the trans-objective essence.

As a logical outcome, pure determinacy as the defining character of Sakta is deduced from its cognitive nature. Hence, realization through recourse to mind and mental contemplation is deemed to be the only prerequisite.²

T.A.V., II, p. 12.

^{1.} यत्पृत्तप्रतीधाति भावाना वपु: - तत्सि द्विधामयं - ज्ञानशिकास्वभावस् अतस्व तदपेदाया तत्स्वच्छम् इति तत्र प्रतिबिम्बग्रहणास हिष्णुत्वं, तेन पूर्वं प्रतिबिम्बात्मस्य इदं तृ तदग्राहि, इति विशेषा: ।

^{2.} उच्चार रहितं वस्तु वेतसैव विचिन्तयम् । यै समावेशमाप्नोति शावतः सोऽत्रामिधीयते ।।

When it is traced or likened to Suddha-vidya, it is suggested that the substratum of objectivity is not different from that of subjectivity and, therefore, the resulting judgment is "All this is verily me."

11. NINE FEATURES OF SAKTOPAYA DESCRIBED AS PRAMEYAS

Coming to the technical ingredients of Saktopaya we find Abbinava enumerate as many as nine topics (Prameya). They read as under:-

- (i) Purification of determinacy (Vikalpa-Samskara),
- (ii) Principle of right logic (Sattarka),
- (iii) Gain of right teacher,
 - (iv) Futility of the various aspect of the Yoga,
 - (v) The discarding of improvised worship etc.,
 - (vi) Rise of the cycle of consciousness,
- (vii) Virility of sacred syllable,
- (viii) Real reflection and meditation and,
 - (ix) Parity of Negation and predication or affirmation.
- 1. स च सर्वमिदमहमेव इत्यहतेदन्तासामानाधिक रण्यात्मशुद्धविद्योत्था ध्यव-सायहप:।

 N.T.V., Ksemaraja, Pt.I, p. 186, on N.T., 8.18.
- विकल्पसिक्वया तर्कतत्वं गुरु सतत्त्वकम् ।
 योगागानुपयोगित्वं किल्पता चाँचनादरः ।।
 सीवच्चक्रोदयो मन्त्रवीयं जप्यादि वास्तवम् ।
 निष्पेधविधितृल्यत्वं शाक्तोपायेऽत्र वच्यते ।

According to Jayaratha all the nine tenets have been placed in a rational and logical order. Since Sakta is identified with determinate thought, purification of determinacy occupies the first place. The process is accomplished through the austere application of the principle of Right Knowledge (Sattarka) that consists in analysing the thoughts and contents thereof fit to be abandoned (Heya). Finding a good or right teacher is consequent upon the rise of pure knowledge (Suddhavidya) that is Sattarka. Being immediately responsible for occasioning self-enlightenment, Sattarka itself is the foremost part of the yoga rendering other aspects of Yoga imbecile and, therefore, unnecessary. As an embodiment of Suddha Vidya, Tarka does not leave any room for the imposed or improvised worship etc., because it temperamentally knocks out logical constructions sprouting. from Maya, the principle of empirical difference. The imposed worship is opposed to the nature of the self, i.e., pure awareness. And, as a logical upshot, when on the completion of purification of determinacy, the ultimate indeterminacy is achieved and entrenched firmly every thing is realized as nothing short of indeterminacy. The frequent use of the phrase, i.e., the rise of the cycle of Awareness (Samviccakra, also known as Matrka-cakra, the cycle of matrices) is meant to convey the idea of return of the sense-datum to its original condition - the transcendental, though immanent,

^{1.} T.A.V., I., p. 299.

strength of Mantra (Mantravirya). To be reflectively aware of one's inmost essence is what coincides with the real muttering of names and other self-revealing processes etc. The ultimate awareness, therefore, warrants total absence of difference in itself and hence, cognitive affirmation or negation of the same are equal to each other in the sense that both of them are meaningless. It is the element of difference that accounts for either negation or predication, because each determination is a sort of nægation and viceversa. Attention has to be drawn to the fact that such a thesis necessarily follows close upon the Krama concept of Mukti as Samarasya.

In this context it may be recalled that the nature and significance of the right type of spiritual guide has already been looked into at length and a few references made about the right knowledge (Sattarka) in response to the needs of the occasion. We propose to touch upon other topics below. The observations begin with an enquiry into the first four tenets excepting the third one which has figured in the earlier deliberations.

11-A. PURGATION OF DETERMINACY (VIKALPA-SAMSKARA)

Let us, now, ask a straight question, what does a Krama author mean by the oft-repeated purity of determinate consciousness, because determinate consciousness(Vikalpa),

product of difference as it is, is a relational judgment banking on two relata, e.g., itself and its correlative or counter-entity (Pratiyogin)? The answer lies in Vikalpa's bilateral movement. The first with an eye upon difference is known as Māyiya or Naisa (impure, Māyik), while the other having unity in sight is reckoned as pure. 2 Through a course of gradual purification the impure vikalpa is harnessed into the pure one. The pure ideation (vikalpa) is again two-edged., e.g., the primary and the secondary. The primary makes no demand on senses and sense-data etc., the vehicles of determinate awareness, and is absolutely occupied with the content of innermost consciousness: whereas the secondary takes advantage of sense-data etc. to begin with, though finally touching the fringe of indeterminate consciousness. Both are due to integral dynamism of awareness. Saktopaya is generally concerned with both of them, while Anava with the Mayic Vikalpa. In the case of the form

^{1.} स इयुक्तो द्रयापैनी विनिश्चय: I I.P.K.1.6.1.

^{2.} मूलपरामर्शभूमिमस्यशति, तत्स्यर्शे हि विकल्पेऽपि न बन्धस्पता । I.P.V.V., III, p. 380

य: स्वभावपरामर्श इन्द्रियार्था सुमायतः ।।
विनैव तन्मूलोऽन्यो वा स्वगतन्त्रयाद्धिकत्पनम् ।
तच्च स्वच्छस्वतन्त्रात्मरत्निमभीसिनि स्फृटप् ।।
मावाँ धे मेदर्सधादः स्वगत्मनो नैशमुच्यते ।
तदेव तु समस्तार्थं निर्मरात्मैकगो चरप् ।।
शुद्धविद्यात्मकं सर्वमेवेदमहमित्यतम् ।

purification of determinate ideality takes place on its own freedom without recourse to any external agency incontrast to the latter, in whose case certain additional mechanism is pressed into service to bring about the desired result. Sakta and Anava are respectively the upayas at issue!

In Saktopaya, purity of determinate ideality consists in its exclusive reference to the word 'self or 'I' which is universally present (Kevalanvayin); because, its counter-entity (pratiyogin), that is, the 'entity' called self, is an undeniable datum of every experience. Hence the pure determinacy takes the form, "I am this" or 'this is me'.

T.A.V., III, p. 311.

तथा पि विकल्पस्य द्वयी गति:, स हि कस्यचिद्पायान्तरिनरपैदातया स्वस्वातन्त्रयादेव संस्कृत: स्याद, कह्यिचित् अन्यथा । तत्र पूर्व: प्रकार: शाक्तोपाये निरूपित:, इतर: पुनराणावोपाये निरूपियण्यते ।

Vikalpa means a clear cut distinction of an object, in question, from other categories of experience

(***T-UP-CUPTED TOTAL PROPERTY OF THE PR

If one were experientially convinced that the entire creation is a cosmic ideation stemming from "one's" ("my") freedom, emancipation would follow within one's life-time, even when the determinate ideality has not absolutely and finally vanished. Be it noted that sakta-upaya is marked by the remaineder of pure determinacy in a glaring contrast to sambhava which revels in the vanishing of even that ideal residue.

Thus, the basic ideal of entire Saiva monistic thinking, i.e., recognition, is literally possible only in terms of Saktopaya which undertakes to identify the logically constructed objectivity with one's inmost being.

सर्वो ममार्थ विभव इत्येव परिजानत: ।
 विश्वात्मनो विकल्पाना प्रसरेऽपि महेशता ।
 I.P.K.4.1.12; also see, I.P.V.V.,II.,p.394.

^{2.} Sivopadhyaya (V.Bh.V., pp.95-96) the celebrated commentator on Vijñana Bhairava, emphatically asserts that the phenomenon of recognition essentially belongs to the level of Saktopaya. For the sake of consistency and logicality he supplants ' सर्वी' मनाय' विभव इत्येद पिजानत:' (see.Supra,Fn.1) with सिंड ह मनाय' विभव इति प्रत्यम्बानत: and concludes that both the forms of recognitive judgment -- 'I am that' (सिंड ह) and "the world is manifestation of my glory" (जाव्य इद मदीय: स्फार:) are the forms of Sakta cognition. Esoterically this is termed as Vyapti from Jayaratha: ट्याप्ती इति सावात्यप्रतिपत्या सवदियकारिणा विकाससमाद्यो इत्यथः।

⁽T.A.V., III., p. 379; also cp. V. Bh. 109-110). Mahesavarananda identifies this state with the Tarka or Sattarka, vide M. M. P., p. 26. It should, now, be obvious why Saktopaya is frequently depicted as Pratyabhijnopaya. 'I am that' is conspicuous by its absence in Sambhava which is (contd...)

Taking a cue from the Mālini-vijayottara-tantra,

Abhinavagupta enlarges upon the exclusive instrumentality
of mind or individual consciousness in Sāktopāya. Cetas
(mind) is the technical name for that. It differs from

Āṇava-Upāya in that the latter employs senses, manas, prāṇa
(vital airs) etc. Some scholars have wrongly interpreted
Cetas as Manas, because it is nearer to its western
counterpart, i.e., mind, and as a composite expression stands
for a complex of the trinity of internal organs, namely,
intellect, mind and ego (पीमनोऽस्तिक्षम् अन्तःकाणम्)
in their manifested form. The expression of the authorship
of pentadic functionalism of the Godhead, through its aspects
such as volition etc., finds a close analogue in the mundane
individual's ideation through the three internal senses.

⁽contd...(2).... one with immediate awareness or Iconsciousness which, though an outcome of recognition is not recognitive in form. Also see I.P.V.V., III, p. 380.

^{1.} Cf.M.V.T. 2.22

^{2.} Cf.P.Hr., Introduction, p.18.

^{3.} Cf.T.A.1.214-15.

^{4.} यथा स्तु पतिरिच्हाधामि: शिक्तिभिर्विश्व निर्मिमीते तथैव विकल्पाधिप बुद्ध्यान्त:कर्णाञ्चेणा पशुरित्याशय:, विकल्पादौ हि प्राय: दोत्रज्ञस्यैव स्वातन्त्रयम्, तिन्नमिणि च स्तत्त्रयाधीनमेव।

Due to determinate character of Saktopaya and empiricity or limitation of the universal subject the powers of action and cognition suffer attrition in their scope and intensity; and require, therefore, constant

T.A.I.214-215.

शाक्तोऽथ मण्यते चेतोधीमनोऽईंक्ति स्फृट्य ।
सिवकल्पतया माया-मयमिक्कादि वस्तुतः ।।
श्रीमगनेन सैकल्पाच्यवसायक्रमेणा यः ।
शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ।।

^{2.} श्रहमेव सर्वत्र स्थित:, सर्व च मययेवस्थितम् ।

that the achievement of immediacy may not remain a remote dream for determinate ideality. It is in this sense that the Sakta is said to represent the intermediate instrumentality. It is an instrument to the final approach. In consequence thereof, accompanied and supplemented by Anava it leads to Sambhava. Solely on this account determinate ideality perserves in purifying itself; because, during the course of determinate mentals the self-realization is always gradual and requires a few preliminary steps to go through, whereas in the state of indeterminacy it is spontaneous and impromptu. The technical implication of the successive progression of purification is that Saktopaya is wedded to the idea of Kram-Mukti while Sambhava to that of Akrama-Mukti. To borrow a phrase from Yogaraja, the former is

T.A.1.217-18.

T.A. 1.210 T.A.V.,I,p.234.

स्व वैकाल्पकी मूमि: शाक्त कर्तृत्ववेदंने ।
यस्या स्फूटे पर त्वस्या सकीच: पूर्वनी तितः ।।
तथा सद्धा कोचसमार्गितलायनपरस्य तु ।
सा यथेष्टरान्तराभासकारिणी शक्तिरुज्जवला ।।

^{2.} इत्यानि च शाक्तारूयो वैकित्पकपथक्कमः । इह त्क्तो यतस्तस्मात प्रतियोग्यनिकल्पकम् ।। इह इति शाम्भवावसरे ... ।

सर्वात्तीणा हम सोपानपदक्रमेणा संश्रयत: ।
 परतत्वक दिलामे पर्यन्ते शिवमयीमाव: ।।

Krama-Yukti or Krama-Mukti-Yukti (a technique of progressive liberation).

11-A(I) BUDDHIST IMPACT AND THE PROCESS OF VIKALPA-SAMSKARA

By resorting to a fresh interpretation of the law of contradiction on the line of the Buddhists, Vikalpa or determinate ideality is generally taken to be judgmental (adhyavasāyatmaka) in nature in the system. In each judgment two stages are unexceptedly implicit, viz., "It is not that, rather it is this". This is the latter part, which is always explicit, is arrived at after negating, excluding or contradicting the first part. In other words the counter-entity, which in this case is the other categories of experience than the one at issue, is excluded

^{1.} इति रणा क्रमयुक्ति: कथिता। स्वमपि क्रमयोगमन्यस्यतो योगिनः। The same has been styled as 'Krama-Mukti-Yikti' in P.S.V.(MS), folio 31-a.

^{2.} The Buddhist theory of Apohana (and consequently that of Vikalpa) has excited many an interpretation from its modern students. Apohana as applicated for a should rather be literally rendered as the Law of Negation. But, here, Scherbatsky (cf. Buddhist Logic, Vol. I, pp. 400-439) is our model, who regards Buddhist viewpoint as an original and fresh approach, in addition to its European parallels, to the problem of contradiction and hence interprets it in terms of the law of contradiction. He has been emulated here so far as the choice of the phrase is concerned.

^{3.} विकल्पो नाम चिन्पात्रस्वभावी यथिप स्थित:।
तथापि निश्चयात्मासावणा: स्वातन्त्र्ययोजक:।।
Т.А. 5. 5.

from the domain of that particular category. Knowledge of or judgment about such a category is Vikalpa. The determinate activity preclusively belongs to the empirical subject. Of course, we are always presented with one side of the sensum (e.g., Jar), its contradictory (non-Jar) always being absent; yet mechanism of human thinking is such, that it would immediately conjure up its opposite and would negate the same in order to ascertain and determine the nature of the presented datum. It is the precise implication of the law of contradiction which in fact is interpreted as Law of Contradistinction (tadbhinnabhinnatva). Unless the two do not contradict each other and thereby delimit their mutual operation, the world as divided into the subjective and objective, or noumenon and phenomenon, cannot be accounted for in terms of the Krama metaphysics. This is the phenomenon of Apohana or 'Kalana as Samkhyana', as will be seen at the proper moment.

^{1.} विविधा कल्पना विविधत्वेन व शैंकितस्य कल्पो अन्यव्यवच्हेदन विकल्पः विविधत्व व वहनी ऋगिनसमावनासमारोपनिरासे सति भवत द्वयं वहन्यव-इन्हिप समादिरपति, तेन विकल्पेऽवश्यं तच्च निश्चेतव्यं अतश्च अपोहितव्यं म्बर्ति । Bhas.(V), I, p. 304.

निष्येधनलदाणगोष्पो हनव्यापारः इति तद्रुप्राणिता विकल्परपता ।

२. ऋतस्व दोत्रज्ञव्यापारो विकल्पः इत्युक्तम् तथाहि घटावमासे ऋनवमातमिप घट विपर्यर्थं व्यवहारोपयोग्यतया स्वस्वातन्त्रयादेव प्रमाता प्रतिपद्यते, अन्यथा हि मायापदे, परस्परपरिहारप्रतीति विना ग्राह्यग्राहकभावाचात्मा व्यवहार T.A.V, III, p. 312. स्व न सिच्येव ।

^{3.} Cf. Chap. 2, Sec. 4-A.

Thus the Law of Contradiction or Apohana thrives on the primary category of difference with reference to the world of difference. Metaphysical unity cannot, therefore, be achieved unless the element of difference is eliminated. Purification of vikalpa means the progressive elimination of the element of difference tagged on to it. and purity of Vikalpa, consequently, consists in total elimination of the dualistic sense. It is accomplished exactly on the lines a determinate idea or judgment is formulated. The self is basically contradictory to the notself. Hence, in our spiritual judgment, the key-point of Sakta paraphernalia, e.g., 'This is not the not-self, but the self', the former (not-self) is rejected and denied while the latter (self) is affirmed and realized. But the process of rejection and realization is not so simple as it would seem to be on the face of it. It requires a thorough and long progressive sublimation involving a hierarchy of stages and steps. In this sense it differs from the simple process of Apohana which includes only two steps. In other words, by denying the not-self (this) as not-self the element of difference is rejected; and, by constantly

तथेव ब्रात्मेवेद सर्वध इत्येवमात्मनो विकल्पस्य ब्रात्माना त्माल्या श्रद्धया -चौपत्वेऽपि प्रतियोगिनिष्णेधपूर्वंको योऽयं षोन:पुन्थेन ब्रंश्ह्मो निश्चयः तस्य यद्व क्रमेणा चर्चनं - यथायथं स्फुटतामावित्वादिना संस्करणां, ततो यद विकल्प्यमानस ब्रात्मस्वरूपपरामशीस इत्थमेव इदम् इत्येवं प्रतीतिम-भिन्ना साद्यात्कार गत्मकतामभ्येति ।

T.A.V., I, p. 187; also see p. 233

reaffirming the unity of the self ('This' is in fact a self-manifestation) with the self (the Absolute), one comes to know onself in his true identity. It is why indeterminacy is said to be nothing but the immediate realization of the unity of Vikalpa with the self. This also explicates why a Vikalpa is adhered to for attaining the indeterminate the Ultimate, and justifies its accent on the admission of a purifying procession of Vikalpas. As to Vikalpa-purification the Sakta agrees with the Anava, but the major difference that divides them is that the Sakta proceeds unassisted with determinate intellect.

In order that determinate consciousness may return to its original nature as pure indterminacy, the vikalpa, as already suggested, is subjected to purification. The vikalpa at issue is 'I' (aham), which on empirical plane is confused with the psychophysical complex, i.e., not-self. Through constant and processive purification the wrong emphasis is weeded out and confusion removed. The process of purification, that ranges from the point of obscurity (Asphutatva) to the prinnacle of patency (Sphutatamatva), consists mainly in bringing about a qualitative change

नन् वैकित्पकी किं धीराणावे नास्ति तत्र सा ।
 त्रन्योपायात्र त्व्वार्रितत्वं न्यस्पयत् ।

Thus the Law of Contradiction or Apohana thrives on the primary category of difference with reference to the world of difference. Metaphysical unity cannot, therefore, be achieved unless the element of difference is eliminated. Purification of vikalpa means the progressive elimination of the element of difference tagged on to it, and purity of Vikalpa, consequently, consists in total elimination of the dualistic sense. It is accomplished exactly on the lines a determinate idea or judgment is formulated. The self is basically contradictory to the notself. Hence, in our spiritual judgment, the key-point of Sakta paraphernalia, e.g., 'This is not the not-self, but the self', the former (not-self) is rejected and denied while the latter (self) is affirmed and realized. But the process of rejection and realization is not so simple as it would seem to be on the face of it. It requires a thorough and long progressive sublimation involving a hierarchy of stages and steps. In this sense it differs from the simple process of Apohana which includes only two steps. In other words, by denying the not-self (this) as not-self the element of difference is rejected; and, by constantly

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reaffirming the unity of the self ('This' is in fact a self-manifestation) with the self (the Absolute), one comes to know onself in his true identity. It is why indeterminacy is said to be nothing but the immediate realization of the unity of Vikalpa with the self. This also explicates why a Vikalpa is adhered to for attaining the indeterminate the Ultimate, and justifies its accent on the admission of a purifying procession of Vikalpas. As to Vikalpa-purification the Sakta agrees with the Anava, but the major difference that divides them is that the Sakta proceeds unassisted with determinate intellect.

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^{1.} नन् वैकल्पिकी किं धीराणावे नास्ति तत्र सा । अन्योपायात्र तूच्चार (हितत्वं न्यक्ष्पयत् ।

(Gunantaradhana) in the attitude gradually. This qualitative change is not in the opposite direction and simply consists in spiritually improving the quality of each preceding determinate stage into each subsequent one. The spiritual improvement of the quality means that it accentuates the emphasis on the indwelling character of that ideality not as divorced from the reality but as part and parcel of that reality. Since purification is a progressive affair, the gradual transition from one stage to another must involve gaps. But these gaps are not allowed to be disturbed by adventitious factors; for, the transition is so quick and mechanism of progression is so geared up to that effect, that the extraneous elements generally fail to get a breathing space and hence there is little chance for their intrusion.2

Constant reflection upon and a growing awareness of the true nature of the self is the only means that is resorted to. The influence of the Buddhist doctrine of momentariness is a point, a student of the Krama system would do well to mark. Both of them regard vikalpa or

वंस्कारिमिति पाँन: पुन्धेन श्रुतिबन्तादिवशाद अस्फुटत्वादिक्रमेणा स्फुट-तमत्वाद्यापित्तपर्यन्तं गुण्यान्तराद्यानं , देन निर्विकल्पस्वरूपानुप्रवेशो पवेद।

T.A.V., III, p.2

^{2.} ऋषेति शीघ्रम अन्यथा हि विरुद्धविकल्पातरोत्पादाद संस्कारस्य प्ररोहो न स्यात ।

mental construction as cognitive and instantaneous (Ksanika) in nature. There is a fundamental difference between the two: while the Krama admits a continuant only and occurrents enjoy a derived existence being deduced from the former, the Buddhism admits the occurrents alone upholding the continuant to be a myth and a logical construction. We, however, do not propose to press the point further, as the suggested difference is beside the mark presently. Irrespective of other differences, both of them hold in common that all knowledge is instantaneous and determinate consciousness being a form of knowledge is also momentary. This brings in another postulate of the two that reality is kinetic, of course with different implications. This brings forth a bit of determinacy, a determinate moment of cognition, in succession to other determinate instants. During the course of this procession, the purified Vikalpa leads to another self-similar purified vikalpa, on the analogy of a cognitive moment giving rise to another similar moment. And the process goes on till complete purification is effected. 2 Apart from the Buddhist impact, the Saiva notion

ननु ज्ञानस्य दाणिकत्वे सर्वेषामिववादः, तिद्धकल्पस्यापि ज्ञानकपत्वेन दाणिकत्वाद, उत्पादसमनन्तर्मेव अन्तर्हितस्वरूपस्य कथं नाम संस्कारः प्रशेहिमयाद इत्याश्वय आह ।

T.A.V., III, pp. 2-3.

^{2.} विकल्प: संस्कृत: सूते विकल्प स्वात्मसंस्कृतम् । स्वतृत्यं सोऽपि सोऽप्यन्यं सोऽप्यन्यं सदृशात्मकम् ।

of causation, that an effect keeps always in line with its cause, has also helped him hold such a view. Owing to the casual tendency to produce the similar, the emergence of dissimilar is generally ruled out. Consequent upon the growing superiority in quality and excellence in perseverance, the purificatory process involves in all the following six stages a vikalpa is required to pass through:-

- (i) the obscure (Asphuta),
- (ii) the tendency toward patency (Sphutata-bhavi),
- (iii) the patency in process of emergence (Prasphutan)
 - (iv) the patent (Sphutitatmaka),
 - (v) the highly patent (Sphutatara), and
 - (vi) the perfectly patent (Sphutatama).2

If we penetrate deeper, the transition from 'obscurity'
to 'tendency toward patency' is not absolute, instead there
happens to be five intervening stages. These five stages

कारणान्क्ष्पेणींव हि प्राय: कार्यस्यो त्पादो मनेत् इति माव: ।
 धर्व विकल्पान्तरेष्विप ज्ञेयम् ।
 T.A.V., III, p.3.

^{2.} चतुर्ष्वेव विकल्पेष्य यः संस्कारः क्रमादसी । अस्फृट: स्फृटताभावी प्रस्फृटनस्फृटिकतात्मकः । ततः स्फृटतरो यावदन्ते स्फृटतमो मवेद ।

may be enumerated as under :-

- (i) disappearing obscurity (Bhrasyad-Sphutatva),
- (ii) slight or a little patency (Isat-Sphutatva),
- (iii) shot-up patency (Amkurita-Sphutatva),
 - (iv) mellowed or matured tendency toward patency (Asutrita-Sphuta-taratva), and
 - (v) perfectly evident tendency toward patency (Udgacchad-sphutatamatva).

These intervening stages are ex hypothesi common to all transitional stages. Of all the primary six stages the perfectly patent ideality (vikalpa) is as good as indeterminate ideality itself. Because it leaves no room for further purification and absolutely curbs the rise of opposing mentals. Hence, pure determinacy is identified with pure knowledge (Suddha-vidya) and is obviously en route to immediate awareness, the climax of Sambhava approach.

तथाहि अस्फुटस्फुटतामाविनोर्न्तराले अश्यदस्फुटत्व:, स्वमीषात्स्फु-टत्व: अस्रितस्फुटितत्व:, आस्त्रितस्फुटिततर्व: उदगक्तस्फुट-तमत्वश्वेति ।

T.A.V., III, pp. 5-6.

तत: स्फुटतमोदारताद्र्प्यपरिखेहिता ।
सिवदम्येति विमलामविकल्पस्वरूपताम् ।
अतश्व मैरवीयं सस् यत तेज: सिवल्स्वमावकम् ।
म्यो म्यो विमृशता जायते तल्स्फुटाल्मता ।

T.A.4,6-7.

It is to be regretted that the Krama authors have not gone beyond that presented above to explicate their exact notion of each stage in course of vikalpa-(contd....)

11-A (II) BHARTRHARI AS THE ORIGINAL AUTHOR OF THE BASIC IDEA: HIS SABDA-SAMSKARA AND SABDAPURVAYOGA VIS-Á-VIS VIKALPA-SAMSKARA

We find an analogous scheme worked out in Bhartrhari's system. In a sense his concept of Sabda-Samskara (purification of the word) as the underlying process of Sabdapurvayoga anticipates the Krama thesis of Vikalpa-Samskara (purification of mental constructions). It may be surmised that the twin theses, viz., the Buddhist doctrine of Momentaniness or instantaneous being (Ksanikavada) and the Grammarians' idea of verbal purification (Sabda-samskara) served as the inspiration for divining such a course in the Krama system. The first debt has been acknowledged by the Krama authors as seen above and regarding the second they are reticent. But keeping in view the vast familiarity the Krama authors display with Bhartrhari's system and the massive influence exercised over the former by the latter, the enquirer is convinced that even here Bhartrhari has taken the lead.

⁽contd....(2)) purification. Needless to say that vikalpa-purification is achieved through a recourse to sattarka and an inevitable element of Saktipata. But, the fact remains that these stages, as such, have not been expatiated upon.

^{1.} This equivalent is given for want of a better word.

According to Bhartrhari, the phenomenon of Krama (succession) takes its root when the One becomes many, the One projects Oneself into many. This process of self-enlargement is bound to be sequential. Whether, therefore, we begin the journey of self-discovery from the world of things or of words we reach our final destiny - the principle of unity, the Word.

How, after all, to realize back the Real self?

Vaiyakaranas prescribe a kind of meditation, technically called Sabdapurvayoga, through which we ascend from lower levels of consciousness to the higher and still higher levels thereof until we reach the final one, the Sabda. It has been, therefore, laid down in unambiguous language that, the purification of the word is the means to the attainment of the supreme self. He who knows the essence of its(word's) activity attains the immortal Brahman! Here in this process the gradualness is implied but not emphasized, whereas, in the Krama system sequential character of the spiritual voyage is emphasized. Of course, there too the succession does not interfere with the ultimate character of Reality, except that it is related to the mode or procedure of the salvation and the kernel of our mundane existence. Thus the

^{1.} तस्माचः शब्दसंस्कारः सा सिद्धः परमात्मनः । तस्य प्रवृत्तितत्त्वज्ञस्तद्व्वसामृतभञ्जन्ते ।

two systems disagree in their respective emphases and not fundamentals. Below in footnotes some of the passages, which deal with the concept of Vagyoga or Sabdapurvayoga are quoted from the Vakyapadiya. All of them contain a

- ।. (a) यत्रं वाचो निमित्तानि चिह्नानीवादार्स्मते: । शब्दपूर्वणा योगेन भासन्ते प्रतिबिम्बवद् । Vak., 1.20.
 - (b) शब्दपूर्व हि शब्द स्वरूप स्यामेदतत्त्वज्ञ: क्रमसहारोगा योग लमते । (Vrtti. on Vak.1.14)
 - (c) यो व्यति (व?) कीणी वागस्थामधिगम्यं वाण्विकाराणा प्रकृति प्रतिमामनुपरैति । तस्माच्च सत्तानुगृण्यमात्रात प्रतिमारूयात शव्दपूर्वयोगमावना स्याधा वोपात प्रत्यस्तिमतसर्वे विकारो त्ले रवमात्रा परा प्रकृति प्रतिपथते । Vrtti on Vak.1.14
 - (d) तदम्यासाच्च शब्दपूर्वनं योगमधिगम्य प्रतिमा तत्वप्रमवा मावविकार-प्रकृति सत्ता समध्यसाधनशक्तियुक्ता सम्यगवबुध्य नियता दोम-प्राप्तिरिति। Vrtti on Vak. 1.131.
 - (e) परंतु पश्यन्ती रूपमनव प्रश्निम स्कीण रं लोक व्यवहारातीतम् । तस्या स्व वाचो व्याकरणोन साधुत्वज्ञानल भ्येन वा शब्दपूर्वेण योगेना धिगम्यते इत्येकैणामागमः । Vṛtti on Vak.1.142.

These quotations are taken from Prof. K.A.S. Iyer's paper entitled "Bhartrhari on Vyakarana: As a means of attaining Mokṣa " (The Adyar Library Bulletin, the number and year not given, reprint supplied by the author.) The present study is in general indebted to the said paper. Also see B.S.S.,I,pp.383-84.

There are probably two stages in the process. The realization of the pure form of speech leads the aspirant to the attainment of pratibha or Pasyanti-- the inchoate primal source of all subsequent differentiation. And then, the aspirant goes from Pratibha or Prakrti to Para Prakrti, the Absolute. But whether it be Pratibha, Prakrti or Para Prakrti, it is only through Sabdapurvayoga, and not mere knowledge or the use of correct verbal forms, that we can attain it. Sabdapurvayoga is the must.

^{1.} व्यवस्थितसाधुभावेन हि रूपेणा सैस्क्यमाणो शब्दतत्त्वेऽपर्भशोपघाताप-गमादाविभूते धर्मविशेषो नियतोऽस्युदय: ।

Vrtti on Vak.1.131.

From all the above references and extracts flows the obvious conclusion that Sabdapurvayoga or Vagyoga is a kind of meditation aimed at elevating the level of consciousness to its apex., i.e., Sabda. Total want of diversity and succession of any brand is the most salient trait of this Yoga. We can justifiably compare the notion with that of Sattarka in the Krama system which, too, is characterized by aseity, that is, the absolute absence of even the barest outline of differentiation. This point has been emphasized, in particular, in the Vrtti on the Vakya-padiya 1.131, by quoting three verses from some earlier source. 1 It points out the four steps underlining the process of Sabdapurvayoga, namely, the first, rising above the level of Prana; the second, taking the word to the mental plane; the third, cutting the knots of differentiation and multiplicity in the form of nescience and ego-sense, and the fourth and final, realizing the inner effulgence, i.e., the Absolute, unitary Word that

^{1.} प्राणावृत्तिमतिकान्ते वाचस्तत्वे व्यवस्थितः ।

कृमधीहारयोगेन धीहत्यात्मानमात्मिनि ।

वाचः सीस्कारमाधाय वाची ज्ञाने निवेश्य च।

विमञ्य बन्धनान्यस्याः कृत्वा ता किन्नबन्धनाम् ।।

जयोतिराणाः न्तरमाधाय किन्नप्रन्थिपरिप्रहः ।

परेणा जयोतिष्ठीकर्त्व कित्वा ग्रन्थीन् प्रपथते ।।

is the Inmost being.

11-B. PRINCIPLE OF RIGHT LOGIC (SATTARKA)

The much exalted purification of logical construction is accomplished through the instrumentality of Right Logic (Sattarka) which like Samkhya's Viveka consists in

An analogous scheme has been chalked out by Jainas in 1. their doctrine of Gunasthana which contains fourteen stages of spiritual emancipation and constitutes the process of self-revelation. But this enquiry, however, is not immediately concerned with the same; because in the first place, the Krama theory of Saktopaya or Vikalpa-Samskara does not betray any sign of indebtedness to the Jaina doctorine, and nor in the second place, does it bear close resemblance in details. The only reason behind attending to it, here, is to point out that there are other systems which believe in gradual awakening, and propound a graded cognitive approach. This may, however, would suffice to know that the journey from Antaratman to Paramatman is traversed through the medium of moral and intellectual preparation which purges everything obstructing the emergence of perennial and potential divinity. *The fourteen stages of spiritual evolution, technically known as Gunasthanas, may be subsumed under the following heads :-

(1) Dark period of the self prior to its awakening -		मिथ्या त्वगुणा स्थान
(2) Awakening of t	he self -	त्रविरतसम्यग्द्वीष्ट गुणास्थान
Fall from awak	ening- (a)	बाबादन गृणास्थान
	(b)	मिश्र गुणाब्यान
(3) Purgation -	(a)	विस्ताविस्त गुणस्थान
	(b)	प्रमत्तविरत गुणास्थान
(4) Illumination -	(a)	अप्रमत्तिवरत गुणास्थान
	(b)	त्रपूर्वकर्ण गुणस्थान
	(c)	त्रनिवृक्तिरणा गुणास्थान
	(d)	सूदमसाम्पराय गुणास्थान

(contd...)

isolating the useful from what is useless and is, therefore, to be rejected. It is Sattarka that pronounces supremacy of self-revelation in the face of the not-self enveloping our total personality; and, therefore, by eliminating the element of entanglement it eliminates the interplay of difference. The essence of Right Logic lies in reflective

- (e) उपशान्तकषाय गुणाद्धान
- (f) दाणिक जाय गुणास्थान
- (5) Dark period post- Fall to the first or the fourth Gunasthana.
- (6) Unitive life -- (a) संयोगकेवली गुणास्थान
 - (b) अयोगकेवली गुणस्थान

Vide, "Fundamentals of Jaina Mysticism", Kamal Chand Sogani, Summaries of Papers, 22nd International Conference of Orientalists, New Delhi, 1961, Pt.I, pp.241-42. Also see, Studies in Jaina Philosophy, N.Tatia, Banaras, 1951, pp. 268-80. Once the soul comes into this evolutionary line, it has, as the earlier Buddhists would say, entered into the stream (srota) and is destined for final realization.

It may also be noted, there is also a state beyond these stages known as Siddha State. This state of self is the termination of mystic's journey. This is the unitive life par excellence. The whole episode from the early stages of the GunasthamaKrama to the Siddhi reminds "one of the mysteries", in the words of M.M.G.N.Kaviraj (vide Foreword, Studies in Jain Philosophy, P.XXII), involved (i) in the awakening of Kundalini or in the act of conversion which transforms a mundane into a supra-mundane citta moving inwards to Nirvana or (ii) in the anugraha Sakti which not only purges but also divinizes the soul. The process is analogous, from one point of view, to the process of first reclaiming of a Prthagjana into an Arya already in the stream, through gradual eradication of all the fetters that bind him down to the wheel of life, to a state of moral and spiritual freedom. From another point of view, it is comparable to

awareness of one's unity with the transcendental self.

Sattarka excels ratiocinative knowledge and marks the

apex of yogic intuition.

Sattarka as an emblem of spiritual logic probably enjoyed an independent status in Kashmir Saiva monism at large, but was later included among the key tenets of the Krama system in particular owing to its immediate conduciveness to removing an uncanny sense of distance between the truth and the aspiring self. This factor has largely contributed to universal acclaim it has won as the spiritual highway from other systems wax such as Tripura etc.

⁽contd...(1)) the process which generates a bodhichitta and leads it up from stage to stage till it realizes itself as a full grown Buddha."

वितर्क: प्रोक्तस न्धान व्यस्तर्बंधस्य योगिन: ।
 विश्वात्मा शिव स्वाहमस्मी तिविविचन्तनम् ।।

s.s.v.(V) 1.85

^{2.} इति यन्त्रेयसतत्वं दश्यंते तिक्तिवाज्ञयां ।

पया स्वसंवितसक्तंपितिशास्त्रिक्तिमाच ।।

T.A. 1.106; Jayaratha interprets: स्वसंवित स्वानुभव: ।

सक्तों युक्ति: । पितशास्त्रं भेदप्रधानं श्विम् । त्रिक्तं परादिशक्तित्रयामि
धायकं शास्त्रम् । इम: वतृष्ट्यार्थ: ।

T.A.V., I, p. 150

अतः पौरुषामाश्चित्यश्चासत्तर्भपोष्णितम् ।
 श्रेयसा यन्मुल्यतमं साधनं तद् समाश्चयेद ।।

T.R.(J.KH) 7.17.

The indeterminate self-ideality becomes determinate due to its association with objectivity as its comments content. In order that the touch with objectivity may finally and absolutely be eliminated so that the possibility of its recurrence is reduced to Zero, Sattarka is brought in. It strikes at the very root of multiplicity rendering it (multiplicity) barren for all time to come. 1 It is a product of an intellect surcharged with Suddha vidya and, in consequence thereof, it is self-recognitive in appearance. Following up our analysis of the self from the not-self we arrive at a point where it is no longer necessary to pursue our analytic effort. This is called the climax of spiritual endeavour and is technically designated as Bhavana -- a state of absolute assurance and feeling of self-existence --, whereby the hidden truth (asphuta) is brought to the focus of consciousness (sphutatama). delivery of truth is also accompanied by an achievement of mastery over one's atmosphere and surroundings, so that everything one desires is at hand, then and there. The phrase Sarvakamaducham' brings out the harmony of Bhukti and Mukti.

^{1.} दुर्मेंदपादपस्यास्य मूर्लं कृन्तन्ति को विदा: । धाराक्टेन सन्केंकुठारेणोति निश्चय: ।। T.A. 4.14

^{2.} शुद्धविधांशस्पर्शपवित्रिताया बुद्धेरु दीयमानः स्वात्मप्रत्यिमज्ञापनपर्हपः।

T.A.V, III, p. 12

^{3.} तामेव भावनामा हु: सर्वकामदुधा बुधा: । T.A. 4.14; cp., M.V.T.17.20

The logic (Tarka) is of two types :-

- (i) one that is simply dialectical and polemical (Jalpaprayah), and
- (ii) the other which is given to the discovery of truth (Vastu-nirnaya-phalah). 1

In the former, truth is rendered secondary to polemical interests, while in the latter an enquiry into the nature of truth prevails over all others, even at the cost of so-called other things that do not fit in the strictly spiritual framework. The Krama makes a bold bid in bracketing all alien systems with the polemics, and claims its concept of Sattarka to be the only beacon light in the field of true logic. Sattarka, apart from purifying the Vikalpas, helps one, in addition, find out a right type of spiritual discipline and guide. With respect to both of its functions it is recognized to be on a par with the Divine Grace and is homologous with Suddhavidya. Divine Grace is an aspect of the absolutic dynamism and hence Sattarka, by dint of its

^{1.} Cf., T.A.V., III, p.19; also cp. शुष्कतर्केक्सकलुप्त शास्त्रं तत्त्याज्यमेव हि। T.R.(J.Kh) 7.38

^{2.} तद श्रास्माक: सक्तों , दर्शनान्तरीयस्त्वसक्ती:, इति विभाग:।

T.A.V., III, p. 20

^{3.} सोऽपि सर्क्तायोगेन नीयते सदगूर्न प्रति । सर्काः शुद्धविषेव सा चेच्छा परमेशितः ।

being an aspect or the power of the absolute, too, comes be to the same. And, thus, it is divine will and not caprice that leads one to the correct guide. In esoteric parlance, the Krama teacher is presided over and guided by Jyestha Sakti whereas others by Vama.

On the authority of the <u>Kiranagama</u> the rise of Sattarka may be attributed to one of the two factors -
(i) it may be spontaneous and instinctive owing to the descent of the absolutic grace, orelse (ii) it may hinge upon the external source that includes both the preceptor as well as the scriptural discipline. Of these, the preceding is more primary than the following which serves as an instrument to its precursor. Technically, the spontaneous Sattarka is also named Yaugika. It is innate in the Samsiddhika. A Samsiddhika teacher rules out the requirements of initiation or conscretion etc. and, hence, the quality

^{1. ...} स यियासु: शिवेच्ह्या ।

मुक्तिमुक्तिप्रसिद्धयर्थं नीयते सदगृरु प्रति ।।

Ibid. 35

^{2.} रवं वामारूयया मायाशकत्या अधिष्ठिता दर्शनान्तरीया गुवाँचा:,
ज्येष्ठाशकत्या पुन्रास्माका: ।

T.A.V., III, p. 41.
Also see, p. 44, where Jyestha's favour is depicted as most salubrious to emancipation.

^{3.} किरणायां यदप्युक्तं गृहतः शास्त्रतः स्वतः ।। तत्रोत्तरोत्तरं मुख्यं पूर्वपूर्वं उपायकः ।

of his knowledge eludes comparison. Now an all-encompassing vision dawns on him, a flash of self-intuitive introspection brings home the truth. This finds its nearest parallel in Yoga's Pratibha Jnana, and on the same lines it, too, has been styled as Pratibha Jnana, One, who has realized this level, is constantly accompanied by a sense of self-realitation even during the breakaway condition (Vyutthana) of Samadhi. But the other type of Sattarka, being inspired by extraneous sources, is marked by a spiritual progression which accounts for the heirarchy of teachers. But in each case Sattarka has set for itself the task of driving home the spiritual significance of the pure and similarly the futility of the impure. The same is characterised as Madhya-Daśa-Visranti-Samskara in mystical terminology.

^{1.} Cp. उत्पाना त विज्ञान गुरु शास्त्रानपेदाणास । T.R.(J.Kh);
and शिष्यप्रजैव बोधस्य कार्णा गुरु वा क्यतः ।
Yoga-Vasistha, Nirvana-Prakarana, 1.128-163; Both
the statements are taken from B.S.S., I,p.255.

^{2.} इत्यं प्रातिभविज्ञानं कि कि कस्य न साध्येव ।

यत्प्रातिभादा सर्वं चेत्यूवे शेषामहामुनि: । T.A.13.146

ср., प्रातिभादा सर्वं Y.S.3.32.V¥āsa comments,

तिद्धवेक्कस्य ज्ञानस्य पूर्वस्पक्ष ... सर्वमेव जानाति योगी प्रातिभस्य

ज्ञानस्योत्पत्ताविति ।

Also see, ता किमिति स्वप्रतिभोत्थमनौपदेशिक्षमित्यर्थः ।

Y.S.B.3.53.

^{3.} V.Bh.V., p.51.

11-B(I) SATTARKA AS THE SUPREME ASPECT OF THE SADANGA YOGA

Saktopaya and for that matter the Krama system, in this context, makes certain daring contributions in not only declaring the supremacy of Sattarka over all the limbs of the yoga, but also in confinding that this yoga has six articles in the face of eight articles thereof in the traditional faith. As a supreme article of yoga, Sattarka has come to be known as Uha, bringing out its semantic significance in revealing the truth immediately, following discrimination between the spiritually valuable and the so superfluous. It should be evident from a comparative perusal that the Krama, in its admission of six parts, eliminates Yama, Niyama and Asana and adds Sattarka making the total of six. And yet, the Krama develops a strange attitude in rejecting all other ancillary parts, as they are of little

Y.S.2.29.

योगागत्वे समानेऽपि तको योगागम्तम् ।
 हेयाचालोचनात्तस्मात्तत्र यत्न: प्रशस्यते ।।
 м. v. т., 17. 18.

^{2.} प्राणायामस्तथा घ्यान प्रत्याहारोऽथ घारणा । तकश्चैव समाधिश्च षाडगो योग उच्यते ।। Quoted, T.A.V., III, p. 15.

^{3.} यमनियमासनप्राणायामप्रत्या हार्धारणा घ्यानसमाध्योऽ छावैगानि ।

^{4.} ज हो दिन योगस्य तेन वा घ्वन्यवस्थिते: ।
Quoted, T.A.V., III, p.15; also see p.93.

^{5.} Yama and Niyama have also been omitted from Buddhist Tantras. See Kane, the History of Dharmasastra, V,69-70.

account being directly involved in the cause of selfrevelation. It is a pity that we have not been furnished with full details about Saiva deviations from and improvements upon the Patanjala doctrine. In fact, Abhinava dwells on the eightfold yoga instead of the six-fold one. According to Saktopaya, however, Yama, Niyama and Asana are completely irrelevant as their exclusion from the yogic scheme would testify. Similarly Pranayama which is related to physical faculties is of little avail because the supreme awareness happens to be trans-physical. Pratyahara, too, is puerile since it consists in the giving up of their objective pursuit by the senses and in their following the course of the mind which is fixed upon a particular object imaged within. The whole proposition is absurd, for it cannot bring about spontaneously self-realization, as Samvit is all-pervasive and cannot be circumscribed within the confines of a particular point of space. Even if we want to abide by the yoga's maxim that the last three parts are more conducive to grasping the truth because they are much closer to it than the first

^{1.} श्रीमद्धीरावली बोबत बोधमात्रे शिवात्मके । मोद्दा: स स्व कथित: प्राणायामो निर्धक: । ... प.4.89-90.

^{2.} व्यापिकाया हि सैनिद: कथ नाम कुत्रचिदेवोपलम्मो भवेत् इति भाव:। T.A.V., III, p. 100

^{3.} त्रयमन्तर्ग पूर्वे म्य: । Y.S. 3.7.

five, the argument would not work. By propounding Sattarka's supremacy it is automatically presumed that all the three, e.g., Dharana, Dhayana and Samadhi are reduced to a secondary status. In view of Sattarka's being the sole instrument, their relation to pure awareness is a mediate one. 2 The only logic that may be advanced in support of the admission of the variety of steps in a yogic pursuit is, that they ultimately have a derived status and borrowed justification in that they erect the sub-structure of the final upaya and, in themselves, the preceding strenghthens and builds up the following. 3 Otherwise the ever-pure awareness cannot be subjected to treatment for achievement of excellence. These may, however, be related to the determinate ideality and its progressive purification. An illustration would make the point clear. A student, who is being earnestly taught a lesson, finds it difficult to grasp it unless he applies his brain. And there are grades of understanding. Similarly, before self-awareness may dawn, it demands necessary exercise in self-reflection. Thus, as repeated time and again, reflection involves grades and stages and they, in their bid, call for treatment for excellence.

T.A.,4.95

Ibid. 96; also see 4.105.

^{1.} See, for details, Abhi., p. 537.

^{2.} तदेषा धारणा ध्यानित्रतयी पराम् । विदर्भति नो कविद्पयोग समुश्नुते ।

^{3.} योगांगता यमादेस्तु समाध्यन्तस्य वण्यते । स्वपूर्वपूर्वापायत्वादन्त्यतक्रीपयोगतः ।

^{4.} तस्मान्निश्चितमेव स्वस्थातमीयस्य शुद्धविद्यारूपत्वात् प्रकृष्टस्य परामर्श-तमनः बोधस्य कृमोस्तीति शेषाः।

T.A.V., III.p. 108: also see T.A. 4.104.

11-C. CODE OF INTEGRAL AND INSTINCTIVE WORSHIP: KALPITARCA-DYANADARAH

It is in the same strain that the Krama thinker looks down upon the ordinary forms of worship as spurious and artificial (Kalpitarcady madarah). He summarily rejects them for the same reason for which the secondary aspects of the yoga were deemed meaningless. The Krama develops its own code of integral and instinctive worship as against the pseudo-one. It is because the Krama does not believe in make-believe religious services and, instead, enjoins those wherein the truth is assured from the very beginning. The sphuta vikalpa, which we arrive at when the process of purification is over, is temperamentally averse to duality and, therefore, spiritually most congenial. While the purification may comprise the similar stages throughout the course of spiritual progression, the technique adopted in each case varies. Thus the consecration (Snana), purge (Suddhi), adoration (Arcana), oblational rite (Homa), meditation (Dhyana) and reciting the name (Japa) etc., all become important with a view to embarking upon the differencesterilizing mission. 1 These simple words taken from our day-to-day religious language are charged with technical

शुद्धविद्यापरामर्शो य स स्व त्वनेकधा ।
 स्नान शुद्धयर्वना हो मध्यानज प्यादियोगतः ।।

connotation so that they become the vehicle of the system's philosophy of religion and divine worship. For instance, consecration or holy bath is not one we take with ordinary water but something fundamentally different. The smearing of body with white ashes is what is meant by a bath. Each word here is pregnant with esoteric richness. 1 The world of objectivity is completely absorbed by means of knowledge survived alone by the subjective consciousness of the same. Thus the principle of subjectivity is the sole residue. Now, the means of knowledge acts as fuel, because it reduces the external object to nihility which is another way of saying that the object stands burnt to ashes. Now these ashes, the net resuduua, are symbolic of the subjectivity. It remains for the aspiring individual to immerse his body in these ashes, which implies subordination of limited individuality to and subsequent submergence in the Universal Self. Likewise, the purge (Suddhi) is accounted for by the curb on the dualistic consciousness in an effort to bring the differential consciousness, the impurity, in line with the truth, the purity.2 The supreme Krama ideal of worship has been set up the Vijnanabhiarava which rejects the

उल्लासिबोधहुतमुग्दग्धिवश्वेन्धनोदिते ।।
 सितमस्मिनि देहस्य मज्जन स्नानमुच्यते ।

T.A.4.116-17

शिवात्मकेष्वप्यतेषाः बुद्धियां व्यतिरेकिणी । सेवाश्वद्धिः पराख्याता शुद्धिस्तद्धीविमर्दनमः ।

Ibid, 118-19.

पूजा नाम न पुष्पाचैया मिति: क्रियते दृढा ।
 निर्विकल्पे महाव्योग्नि चा पूजा इयादरात्लय: ।

V.Bh.147.

type of worship made with floral offerings etc., and pronounces that the real worship co-extends with one's identification with the indeterminate reality. For example, the same sensuous operation, that moves round the outer world, assumes a form of real worship when its emphasis on the external is totally diverted to the internal. The thesis holds good everywhere. Thus, all articles of and material for ordinary worship partake of the real one when geared up to imbibe a sense of unity with the inmost being, i.e., the self. This is the primary worship which is self-compact and self-complete having little concern with invocation and bead-roll etc. Such an identification is possible because reality always reveals itself both externally and internally owing to its inherent freedom.

11-C(I) FOUR SUB-TYPES OF WORSHIP

Let us digress a bit within the general context. According to the Krama, worship is fourfold. The four

^{1.} योज्यो ब्लादामि पूजोपकर्ण हितद । T.A. 4.121.

यस्मिन्यस्मिश्चकृवरे तत्वस्पशांच्लादिनवृति: ।
 तदवष्टम्भयोगो यः सिह पूजाविधः स्मृतः ।

Quoted, M.P.(S), p.111; also see T.A.V., III, p.210.

तथाहि वीवदेवेयमन्तर्बाद्योमयात्मना ।
 स्वातन्त्रयादर्तमानैव परामर्शस्करपण्डी ।

aspects include Cara, Rava, Caru and Mudra. Cara is the observance of established practice in the system (Samyacara). Rava is the reflective movement of thought (Vimarsa). Caru comprises the primary and secondary substances required by the practice in question. And Mudra is a specific physical posture one undergoes in order to realize one's absolutic essence in body etc. Really speaking, the basic Mudra is included in Rava. Of all these four aspects, Rava occupies a place of the highest prominence and the rest are motivated so as to help realize its effect fully. The supremacy of Rava means that the self-reflection is the ultimate form of worship, everything else being the decorative paraphernalia. Thus, it would appear, the concept of fourfold worship does not violate the spirit of the Krama doctrine of self-adoration (Atma-pujana).

^{1.} चाररावचरु मिर्विमेदितमुद्भया च यदुपासनं तव । तद्वशेन मजते परम्परातावकक्रमगता स्फुटीकृतम् ।।

C.G.C.2-51.

या काचन, उत्थितत्वा दिल्पा, देहे स्थिति: भैव विच्छ क्तिप्रतिकृतिल्पा वास्तवी मुद्रा, न तु नियतकरादिनिर्वत्यंश्वीनवेशादिल्पा इत्यर्थ: ।

T.A.V., III, pp. 231-32.

तत्र नतुर्ष्वीप प्लाक्रमेष्ट्र प्राधान्येन राव स्वीपयुरुयते । अन्येषा तृ

पर्यन्ततस्तत्प्रयोजकतया परिग्रहणाम् । तस्मातः स्वरूपपरामर्शं स्व परमाप्ला।

11-D. REAL JAPA: CONSTANT REFLECTIVE AWARENESS OF SELF

Telling one's beads or muttering names is not Japa. But, whatever a yogin, who has visualized the real nature of consciousness as self-awareness, speaks out, becomes Japa. Because in it remains embodied his constant reflection over self-divinity. Similarly, the real meditation (Dhyāna) consists in apprehending and concentrating upon the objects of perception as well as those of introspection as essentially identical with awareness pure and simple; because, the yogin realizes within himself the authorship of five acts generally ascribed to the Absolute. Home, the oblational rite, likewise, consists in offering the oblation of Sensa in the fire of consciousness. Thus, each of these various forms of spiritual worship bring the sense of self-attainment into bold relief.

अकृतिमैतद्दृदयारू दो यत्सि विदानरेत् ।
 प्राण्यादा पृश्ते वापि स सर्वोऽस्य जपो मतः ।

T.A.4.194.

यदेव स्वेक्त्या पृष्टिस्वामाव्यादिहर्नारा ।
 निर्मीयते तदेवास्य व्यानं स्यात्पार्मार्थकम् ।

Ibid. 4. 195.

बोधारनी तादृशो भाषा विशन्तस्तस्य सन्महः ।
 क्ष उद्रेवयन्तो गच्छन्ति होमकर्मनिमिक्ताम् ।

Ibid. 4.202

जप्यादी होमपर्यन्ते यद्यप्यकैककर्मणा ।
 उदेति कृढि: पर्मा तथापीत्थं निक्पितम् ।

Ibid.4.204

According to Abhinava the Anubhava-Stotra of Vidyadhipati is completely devoted to propagate this theme. Cf.T.S. p.31.

11-D(I) THE SPIRITUAL RATIONALE OF WORSHIP AND JAPA ETC.

Why after all, a question may be asked, does the Krama propound a variety of ways like Japa etc., to achieve the same result, i.e., purification of Vikalpa? The system picks up two illustrations to answer the question. It says, when a horse moves on an uneven land, it has to adjust its speed and direction according to the dictates of the horseman keeping in view the demands of the land. Likewise, the supreme dynamism, by definition, manifests itself in numerous ways that defy determinism on their part. The aspirant is, therefore, required to find out the most effective way/harness the spiritual redressal of worldly ill and facilitate his identification with the Godhead in the shortest possible time. 1 Japa etc., are thus the outcome of spiritual pragmatism. Even otherwise, while looking in a mirror his face time and again one is never tired, instead, he feels overjoyed finding it is the reflection of his own face. The analogy may be profitably extended to the point in question. Dhyana, Pujana and Japa etc., they all behave like individual mirrors where one finds himself imaged in the form of the Divine or Self-absolute. And by encountering this fact frequently it becomes easier for him to secure the beatific vision for ever.2

^{1.} T.A. 4. 205-6.

^{2.} Ibid 4.207-8.

11-E. MANTRA AS SELF-REVELATION

Only one observation remains to be made in this connection. Whatever the form of worship, it is never complete unless it is accompanied by the usage of Mantra or the sacred syllable. But the difficulty is if Mantras are thought to be different from awareness, it would be difficult to maintain the worship as identical with selfexperience. And, in case they are not different from selfawareness, their separate injunction proves enigmatic. Yet the fact remains - the worship must accommodate Mantra. According to Saktopaya, the doubts in this behalf do not go a long way. Because Mantra in its true form is identified with the ultimate speech (Para Vak) which is identical with self-revelation (aham-paramarsa)1. This inner selfspeech constitutes the quintessence of all the Mantras which, without it, remain impotent. Hence the ultimate speech is designated as Mantra-Virya. One, who has realized this fact, automatically employs self-revelation while performing true worship, making the whole expression look tautological. No problem is created, because then Pujana and Mantra, in a sense, become homologous. On the other hand, even if one, who has failed to realize this basic truth, employs Mantra, it is bound to falter; since a

^{1.} परामशैस्वमावत्वादेतस्या यः स्वर्यं व्वनिः ।

dualistic approach to Mantra is antagonistic to its very nature and can evoke no result from it, as it is, in that case, almost dead. This aspect has claimed a full chapter in the sequel and therefore, the problem is not enlarged upon any further.

11-F. PROBLEM OF PURITY AND IMPURITY IN RELATION TO CONSCIOUSNESS: STATUS OF SAIVA SCRIPTURE EXAMINED

The Krama, now, is well groomed to go ahead with its postulate that Awareness or Samvit has no gaps. From this major premise all the Krama canons and theses are deduced. Of all these, the most striking conclusion is that Samvit or plenary consciousness can neither be subjected to predication nor negation. Because enjoining a thing or denying it would necessarily entail division and split of the continuity, which is the very nature of the absolutic being. Same would be the fate of the so-called purity and impurity of consciousness. Neither even duality nor unity can be predicated of the reality as understood by Saktopaya. This is what precisely meant by Vidhi-nisedha-tulyatva as

^{1.} स्तदीय हि सर्वेष्णा मन्त्राणा इदयात्मकम् । विज्ञानेन जहास्ते स्यूजीवा इव विना इदा । T.A. 4.193

^{2.} See Chapl 6 infra.

^{3.} नात्र शुद्धिनं पद्धादिविचारणाम् । न द्वेतं नापि चाद्वेतं लिंगपूजादिकं न च ।। M.V.T.,18.74; cp.V.Bh.123.

explicated by the <u>Mālini-vijayottara-tantra</u> in its 18th chapter, according to Abhinaval. His account of this aspect contains certain extremely bold and significant observations that lend a wider perspective to the entire metaphysical fabric of Sāktopāya. Let us see, in brief, how.

The Krama author does not purport to deny the frequent references to purity and impurity in our routine behaviour. What it contends is that these do not constitute the nature of reality. The decision that it is pure or impure and whether it needs be honoured in action or discarded belongs to the subject and not to the 'thing' or reality, because in its nature a thing can never forsake its original character. Be it reason or scripture, neither can envisage a change in the original nature of a thing either positively or negatively. In the case of reason, whatever method and object we resort to for purifying a thing, the fate would not be different because even the object whose assistance we have sought cannot leap over its own shadow and must have limitations of its own nature. In the case of scripture we are confronted with a further difficulty that what is enjoined by one scripture is contradicted by another, and

^{1.} अत्र नाथ: समाचार पटले ऽष्टा देशे ऽभ्यधात । T.A. 4.213.

^{2.} यत्र रुचिस्तत्र विधियत्रैयं नास्ति तत्र व निष्येष: । इत्यस्मार्गं विवेशो इदयपरिस्पन्दमात्रशास्त्राणाम् ।

the person concerned is in a fix to decide which way he should go. The suggestion that the Saiva Scripture should prevail over the Vedic one is wrought with misgivings, because there is no reason why its opposite should be totally ruled out. In fact, both originate from the single source, the supreme agent. 2 The only reason for two simultaneous opposing scriptural positions about one thing is that they are addressed to different sets of people (Adhikari-bhedat). Since, after all it is human wisdom that decides which set of people one belongs to and consequently which scriptural injunction is applicable to one. injunction and negation both, as such, lose their absolute value and fall in line with the deciding intellect(Samvit). It is, therefore, again the field of freedom of one's thinking to which both the categories of empirical understanding are subordinated3, and may even be ignored if he so chooses. In face of such a dictating thinking, we can talk neither of purity nor of impurity making the confusion

ऋतश्वोभयोरिप वोदनयो: सत्त्वमिविशिष्टिम, इति किमाश्रयेणा तावत् शुद्धयादिविवेक कुर्म:, इति न जानीम: । न च अनयो: परस्पर बाध्य-बाधकभावो युक्त: तुल्यब्लत्वात् । स्कतरत्र च दौर्बल्यनिमित्तानुपलम्भातः ।

T.A.V, III, p.252

^{2.} The Saivists do not subscribe to the Mimanisaka's position that the vedas are impersonal, unauthored. Vide T.A.V? III, p.252.

स्वार्थप्रत्यायनं नास्य स्वर्शवित्यैव मासते ।
 तदपङ्गवं कर्त्ं शक्यं विधिनिष्णेषयोः ।।

worse confounded, as there is no third category apart from purity and impurity and/or predication and negation. Therefore in view of the final authority of consciousness, it is much safer and rationally expedient to conclude that anything that is remote from consciousness is impure and may be negated or rejected, while the thing that does not entertain this difference is pure and may be enjoined or predicated. 1 Moreover, in the cosmic context everything, ultimately, appears to be a form of supernal consciousness; hence, what is seemingly impure is finally otherwise. Thus it boils down to this that a watertight distinction is logically untenable. This may, perhaps, also explain the fact, why a yogin sometimes seems to be acting in such a manner as outrages social decorum. Because the apparently antisocial behaviour, too, is in the ultimate analysis, an expression of the basic consciousness. And such a practice is undertaken with the sole motive to test the extent of one's identification with the reality. This purity and impurity with respect to the objects of our discourse are not absolute notions. The same thing may appear differently

श्रन्यत्र नेति बुद्ध्यन्तामशुद्धं संविद्ध्च्युत्य ।।
 संवितादात्म्यमापन् सर्वशृद्धमतः पर्य । T.A.4.244-45.

^{2.} इति कि नाम जुगुप्स्य निन्ध वा सर्वत्रेव संविद्गुपत्वा विशेषात , त्रतस्व तत्र चित्तप्रत्यवेदाामात्रमेव प्रयोजनम् - कि संविदेकाग्रीम्तं वित्तं न वा ।

to different persons in differing contexts, because it is pramatrdharma and not vastu-dharma. It is Pramata who, according to his own equipment, finds out what is pure or otherwise.

In this context an interesting question has also been taken up. Think of a situation where two opposite alternatives are placed side by side by two scriptures, one of them being a Saiva and other a Vedic one, what should be one's natural preference, because after all it is a Pramātr-dharma. In such a contingency, the Krama system subscribes to the general Saiva attitude which puts statements coming from the human being, seer, deity, Druhina, Viṣnu and Siva in successive superiority which establishes authority and prevalence of each subsequent source in comparison to preceding one, should such an eventuality arise. Its vice-versa is not attached any credence. 2

Although the Krama upholds the view that the entire scriptural literature has proceeded from the

^{1.} बहि:सत्स्विप मावेषा अनुस्ती न नीलवत । प्रमात्यधर्म स्वार्य विदेवयाने व्यवेदनात ।।

T.A.v. 244-45.

^{2.} नर्षि देवह किए विष्णु हित्र चुदी रितम । उत्तरो तर्वेशिष्ट्यात पूर्वपूर्वप्रवाधकः । न शैर्व विष्णावैवा विशेष्ट्रीय कदाचन ।।

Absolute so as to provide a chance to every sector of agonizing humanity for self-redemption, it staurchly supports the stand that the scriptures, preached by the Lord, fall into two categories -- one with the monistic accent and the other with the dualistic. Out of these the Saiva Scriptures join the first group, while the Vedic the second. Such a distinction is in tune with the phenomena of limitation and liberation that account for the dualistic mundane existence and its transcendence respectively. Since the world of duality has to be pierced through, the superiority of unity-divulging scriptures becomes self-evident. However, the Krama ardently feels that each injunction of all the scriptures is valid in its place because it concerns people of varrying strata. One is justified in refering to other scriptures only when his own guiding discipline is silent on some particular point. In this, one should exercise care and should always go to . allied creeds first and then to those which are not so. But if his scripture does not warrant it, he should avoid

तेन विकोचमावामावमेदेन द्विया शास्त्राण्युपदिष्टानि.. तत्र मेदप्रधानानि वेदादीनि शास्त्राणा, अमेदप्रधानानि च शिवादीनि । ... विकोचामा-वादमेदप्रथा, अतस्व मेदप्रथाया बाष्यत्वादिदं बाधक्य ।

T.A.V, III,p.282.

such adventure, because a tantra is distinguished only on the basis of what it preaches for practice.

11-F(I) THE KRAMA VERSUS OTHER SISTER SYSTEMS: AN ANALYSIS OF THE TRADITIONAL KRAMA ATTITUDE

The characteristic doctrine, however, of the Krama system continues to regard both duality and non-duality as non-essential, since even unity or non-duality can be spoken of only in comparison to duality. This, in a sense, acts as a distinguishing feature when contrasted to other systems. Accordingly, the Siddhanta Savisim with its dualistic leanings enjoins phallous-worship (Linga-Pujā) and the Kula with its monistic accent prohibits the same, whereas the Krama pleads indifference since in the context of absolute unity both are irrelevant. It must be kept in view that, according to the unanimous belief, the Krama of all the cognate creeds is the nearest to the Trika, so

Ibid.4.256-57.

^{2.} इदं बैतिमदं नेति परस्परिनिषोधतः ।देवताद्वेतिवकल्पोत्यं ग्रस्ते कृतधीरिति । T.A.4.254-55

उ. विदान्ते लिंगपूर्वोक्ता विश्वाच्यमयताविदे । क्लादिष्ट् निष्यदाशे देहे विश्वात्मताविदे । इस सर्वात्मके कस्माद तद्विध्यतिष्ये मे ।

much so that the former is identified with the latter without saying it in so many words. 1 Coming back to their mutual distinctions we find the Siddhanta advocating the use of matted hair and sacred ashes etc., and the Kula prohibiting the same, while the Krama is not the least concerned with it. For it that alone is adorable which is nearer to consciousness and all the rest is superfluous. Likewise, the Sidohanta advocates the practice of a certain vow (vrata) and deity etc., and the Kula forbids the same, while the Krama keeps neutral. Similarly the Siddhanta enjoins the use of Ksetra, Pitha etc. in order to obviate impending evils and ills and the Kula prohibits it, whereas the Krama feels completely unattached to either. 5 This stand, is applicable to generally all the doctrinal and

इह पुन: पर्माद्धयरूपे जिलदश्में तदिधा तिन्नवोधेन दा न विवि-ति.A.V,III,p.286 विदान्ते बहुक्लेश्स मध्ये जटामस्मादिविह्तिम् । ... Also cp., M.M.P., p.96

कौले कुलदर्शने पुनरस्य जटामल्मादेः त्यागो निष्मेघो विह्तिः।... ... १ पृतः तावांतम्याव ति बिध्यतिषोने न मवतः।

T.A.V., III, pp. 287-289

T.A.4.273 3.

मन्त्रार्थों नियतो वा च्यदेवतादि:, तिन्न षेध: ऋर्यांत कीले । 4. इह पुनस्तस्या न विधिनंतिषोयो वा । Ibid.p.290.

दोत्रपीठोपपीठेषा प्रवेशो विषशान्तये। मन्त्राचाराधकस्याथ तत्लाभायोपदिश्यते ।। 5.

T.A.4.259-60

अन्यत्र वात्र निष्वेष: वृत:, हह Jayaratha adds पुनरैतद्भयमपि नास्ति इति प्रागेवीक्तम्। T.A.V, III, p. 291.

practical technicalities. For want of space it would not be feasible to dilate upon each of them individually. But all these are treated with complete indifference because they are foreign to the intent and spirit of transcendental approach. This tells on Abhinava's apathy in discussing Pr.tha and other extremely esoteric aspects which formed the chief subject-matter of later Krama system. Due notice has been taken wherever such changes, deviations, innovations and improvements have taken place and the factors that might possibly be held responsible for them.

It, therefore, follows that one has to give himself completely to the thought of the Ultimate which, by nature, is pure awareness. The only criterion for clinging to an approach or Upaya lies in its comparative efficacy in occasioning the salvation. The Krama system has no dogmatic stand as to the problems of the approach to reality that this or that method is the only way to attain reality. If it speaks of certain methods such as Hathapaka etc., it is only because that they happen to be the nearest to truth

^{1.} Vide T.A. 4.261-269.

^{2.} स्वं दोत्रप्रवेशादिसंताननियमान्ततः ।।
नास्मिन्विधीयते तद्धि सादगान्नौपियतं शिवे ।
न तस्य व निष्पेधो यन्न तत्तत्वस्य खण्डनम् ।।

in its view. But if one can reach truth otherwise, the Krama would be the last to object to. It is because it believes in the perfect harmony as characterising the things through and through. Self-awareness or self-recognition is the only means to realize the truth and hence it ridicules the employment of any extrinsic technique as other systems are usually my prone to do. 3

11-G. THE RISE OF THE CYCLE OF AWARENESS (SAMVICCAKRODAYA)

The rise of the cycle of Awareness (Samviccakrodaya), as it has been styled, is the last cardinal tenet of Saktopaya. The whole krama metaphysics and mysticism are an episode of our progression from the determinate ideality to the indeterminate one and getting entrenched there. The particular ideality, i.e., Sattarka through which we realize the self-identification is the Yoga of the Krama ideology.

^{1.} तेन विष्यार्थगेऽपि कदाचित प्रतत्त्वानुप्रवेशो भवेत । क्वचिदित्यनेन च सीनकृष्टत्वमसिनकृष्टत्वं च उपायानां न प्रतिनियतम् इति प्रकाश्तिम् । T.A.V., III, p. 303

^{2.} समता सर्वदेवानामोवल्लीमन्त्रवर्णयोः । आगमानाच गतीना च सर्व पित्रवमयं यतः । Quoted from the Trika-Sasana, T.A.4.274-75.

श्रात्मज्ञानमेव श्वतत्त्वसाद्यात्कारे निमित्तमः - इत्यमिद्यता नात्र दर्शनान्तरवदः व्यतिरिक्तोपायान्वेषाणायाससाध्यत्वमः , इत्यावेदितमः ।

Attainment of the perfection consciousness is the final outcome. This perfection gets expression when the totality of the absolutic aspects shines simultaneously. Perfection, by definition, consists in its appearing as the cosmic manifold. The Kala-Samkarsini -- the dynamic reality, the subjective par excellence, the totality of the absolutic creativity, the pure awareness- all in one, in its twelvefold emergence assumes fourfold form in relation to each of the subject, object and means of knowledge. These fourfold forms account for the emanative, sustenant, dissolutive and namedefying phases of cosmic manifestation? All these twelve stages are individually known as Kalikas, the principles of dynamicity (Kalana), and account for the successive or simultaneous Absolutic emergence due to Its integral autonomy. 2 In mystic language they constitute the cycle of powers or potencies (Sakti-cakra). One, who is able to appreciate their true nature as cosmic potentialities of

तद्बादशमहाशिकारिमनक्रैश्वर विभुम् ।
 मेर्य पूरयते तेन स क्रमेक्य प्रपथते ।।
 तदेव सीजिही शैंत संहत्थम् गैंता नयेत ।

T.V.D.,2.9,11,12.

^{2.} T.A.4.122-179; also see T.S.,pp.28-29.

^{3.} इति स्ता द्वादश भगवत्यः सैविदः प्रमातृतः स्व वापि उद्दिश्य युगपत क्रमेणा भासमानाः चक्रेश्वरस्य स्वातन्त्र्यं प्रणाद्यः श्रीकालीशव्दवाच्याः ।

the Divine, is all set for spontaneous freedom. These Godly aspects have been called Anucakra-Devis (lit., the deities of the subsidiary cycle) too, because Samviccakra is reckoned to be the intermediate cycle. In such a case, the spiritually surcharged body is the chief cycle and the sensedivinities are subordinated to it. It simply means that they, during their perceptual activity, apprehend the true nature of the sensa and sensibilia as unfoldment of one's own being and thereby account for its enjoyment. This is the role that the unfoldment or expansion of the cycle of powers (Sakticakra-Vikasa) plays in bringing about self-recognition. In esoteric terms, this state has been styled as the Lord of the cycle (Cakreśvara). This is typically a Krama concept and has been endorsed by the Spanda system alike. 3

According to Ksemaraja, it is typically a Krama or Saktopaya phenomenon. Vide, Ibid, p. 22.

^{2.} निजनिजमोगामोगप्रविकाससम्यस्वरूपपरिमर्शे। कृमशोऽनुबक्कदेव्य: संविच्चक्नं हि मध्यमं यान्ति।। Quoted from the Yāmala, T.S.,p.202.

^{3.} Sp.K.,51; S.S.1.21.

12. MULTIPLICITY OF APPROACHES : A SPECIAL FEATURE

The Krama position vis-a-vis the purification of the determinate ideality or thought construction may be reiterated. The Krama system holds that there is a multiplicity and variety of purificatory processes. It is the reason why Abhinava proposes to undertake, at the very outset of the fourth Ahnika, a study of a host of the Sakta approaches. As a matter of fact, behind their variety there lies a series of impelling factors such as Bhavana etc., owing to the quantum of divine grace and the qualification of the recipient. The multiplexity of approaches to self-revelation is the most general feature of the Krama system. It would, therefore, be in the fitness of things to enquire into the nature of the few prominent among them.

12-A. THE DISCOVERY OF ONE'S POTENCIES AS A MEANS TO SELF-DISCOVERY

That the discovery of one's hidden potential capacities leads to the recognition of one's true nature --, is the general Krama maxim that prompts Ksemarajaetc., to propound the view that the steadfast pursuit of the Absolutic

^{1.} अर्थ शावतमुपायमण्डलं कथयामः पर्मात्मसंविदे। T.A.4.1.

^{2.} Cf. T.A. 4.53-54.

authorship of the five acts, e.g., Sṛṣṭi, etc., as belonging to onself helps one recognize one's inmost being. One's success in constantly realizing this foremost aspect of his real personality is a guarantee that ensures liberation during life-time. That is to say, it unlocks the door for the unfoldment of awareness, the nucleus of all. These five acts, in the Krama parlance, pass under the name of the Abhāsana (Manifesting), Rakti (relishing), Vimarsana (reflective experience), Bījavasthāpana (setting of the seed) and Vilāpana (dissolution) or the Sṛṣṭi (emanation), Sthiti (sustenance), Laya (withdrawal), Anākhyā (ummamable) and Bhāsa (revelation). Utpala Vaisnava, who supports the four-function theory in lieu of the five-function one, throws a suggestion that the functions called Udyoga, Avabhāsa, Carvana and Vilāpana roughly correspond to the

^{1.} Cf.P.Hr., pp.63, 82; M.M.P., p.14

^{2.} प्रागुपदिष्टपंचविधकृत्यकारित्वाद्मृस्एगेन सर्वप्यमृतायाः संविदो विकासो जायते ।

P.Hr.,p.82.

त्रामासन-रिक्त-विमर्शन-बीजावस्थापन-विलापन-तस्तानि ।

Ibid, 11.

^{4.} सिष्टिस्थितिलयानास्थामासाशिक्तप्रसारणात् ।
प्रपंचिवणयं वैवत्पविद्वत्यं प्रपंचितम् ।।
तया प्रसारितस्यास्य शक्तिवद्गस्य यत्पृतः ।
सन्धानमान्तराम्नायाम्नातद्भभविमर्शनम् ।

the concepts of the Pratibha-Sravana (intuitive audition), Pratibha-Vedana (intuitive sensation), Pratibha Darsana (intuitive perception) and Pratibha Asvada (intuitive relish) respectively in the Yoga system. Similarly the Bindu, Nada, Rupa and Rasa happen to be the Sapnda counterparts of the same. It is in consequence thereof that the aspirant is urged to realize the senses as the centres of inner powers and as instrumental in bringing the objective world back within the fold of self-consciousness. If one cultivates such a perspective, instinctive freedom unleashes itself spontaneously.

२. वद्रादिकर्णोश्वरीणार्गं ... सम्यद् वृत्तिस्पतापरिहारेणा शक्तिस्पतया परिज्ञानाव ...स्पृर्तपरप्रमात्रात्मज्ञानं अवश्यं प्राप्यत इत्यर्थं:। T.A.V.,III,p.64. Also see S.T.8.5., 13.8, 17.36,44.

^{1.} तथा च पतंजिल:, - ततः प्रातिम्ह्रवणावेदनादर्शनास्वादवातां जायन्ते झीन युक्त्या चेष्ट्यादिक्रमो ध्वनितः । यतः प्रागुन्मेषात् चिष्ट्रित कता । ता च कथ्य ? झतोऽस्मादादो चिन्दुरिक्तादुरशिक्तप्रसर्थ्यः । ततो नादः शब्दात्मको वागाल्यः क्रियाशिक्ताब्यः । ततो क्ष्यं पदार्थदर्शनिवचारस्वरूपः । ततस्तेत्रव रक्षोऽभिलाषा उपमोग्रूपश्चेति । स्ष्यं स्व झित्रहस्य-कृमार्थविदाय उद्योगावमासचर्वणा विलापन्यः क्रमचतुष्को क्रमोऽत्रव युक्त्यैवोक्तः । इр.Р., р.48.

12-B. THE EXPANSION AND CONTRACTION OF THE ABSOLUTIC AGENCY

The techniques called the unfolding of the absolutic agency and the enfolding thereof (Sakti-Samkoca and Sakti-Vikasa), too, have been credited with occasioning the blooming of the Middle (Madhya) that forms the centre of all. According to Ksemaraja, the Pratyabhijna-Karika, the magnum opus of the Recognition school, does not dwell upon the expansion and contraction of the absolutic agency as the instruments of self-reglization. He, nevertheless, assigns to himself to dilate upon them on account of their belonging to the scriptural tradition. This twin instrumentality is not exclusive to Saktopaya but is shared by all the three principal Upayas. But this develops an adjectival character with each of them and, hence maintains its individuality in respect of the specific Upayas. The enfolding of Sakti consists in turning in towards the self, by the process of involution or retrogression, of that consciousness which is expanding externally through the outlet of the senses. 3

^{1.} मध्यिवकासका रूणा शिक्तसकी च-शिक्तिविकासोपायमा ह।

^{2.} शिक्तसकी चाद यस्तु यद्यपि प्रत्यिमिशाया न प्रतिपादिताः,
तथापि त्राम्नायिकत्वाद अस्मामिः प्रतेगाद प्रदर्शन्ते, बहुष् हि
प्रदर्शितेषा कि चित्र केनचित्र प्रवेदयित ।

P. Hr. . p. 84

Similarly, the expansion of Sakti consists in outward growth and stretch of the internally hidden Sakti through the simultaneous opening of all the sense-organs in the course of evolution. This upaya also goes by an other name as well, i.e., Nimilana-Unmilana-Samadhi. When one has reached its climax, he himself becomes the Absolute. On a close analysis we find the same upaya coming out in the Anava as Sakta-Ksobha (disturbance pertaining to Sakti) which consists in enjoying of the external power (Bahya Sakti-Sambhoga); in the Sakta as Kulavesa (Submergence in Sakti) which is of the nature of self-immersion because of its identification with Sakti, known also as Akula, in the face of utter absence of external power; and in the Sambhava, as Ksobha-pralaya which means that the disturbance regarding Sakti has run off resulting in complete subsidence of determinacy. Besides Kulavesa, Vmapti (pervasion) and Sarvatma-Samkoca -- these two also are subsumed under Saktopaya on the basis of a suggestion

^{1.} शक्ते विकास: अन्तर्निगृहाया अक्रममेव सक्तकरणाचक्र विस्फारणोन । P.Hr.,p.86.

^{2.} Sp.N.,p.25; V.Bh.V.,p.24. It has been compared with the concept of Bhairawi Mudra also. Vide V.Bh.V., p.26;T.A. 5.80; P.Hr., p.86. Some times Unmilana Samādhi is identified with Sakta and Nimilana with Sambhava. Vide, निमीलनसमाधि: प्रमिश्वावस्था शाम्भवोपाय: । उन्मीलनसमाधि:, स्ट मन्म्यमेवेद सर्वमित्युक्तयुवितसम्यवपर्शिलनशक्तिदशाकृदि: शाक्तोपाय इति ।

Saivāstaka-Kosa (MS), Word No.65.

3. शान्ते नोमे कृतावेशे सर्वनाइयागोंचरे ।
व्याप्तो स्वात्मस्काचे इत्य प्रविशेत स्था ।।

T.A.5.71. Also see T.A.V., III, pp. 333, 377-81; V.Bh.26, 69-71; V.Bh.V., pp. 24, 60; Sp.N., pp. 23, 25; M.M.P. pp. 152-53, M.V.V. 1.896.

in the <u>Vijnana-Bhairaval</u>. The former consists in identifying with all as expression² of the self, while the latter in withdrawing from everything³. In the former the form of experience is 'All this is mine' and in the latter it is "Nothing (external) is fundamentally real". By an extended application of the same evidence it may be inferred that Sakta-Ksobha finally belongs to Anava and Sarva-Nadyagra-gocaratva to Sambhava.⁵

12-C. THE PRACTICE OF THE BLOOMING CONDITION

It might be tentatively suggested that Ksemaraja regards the practice of blooming condition (उन्मेडादशानिकांवण प

^{1.} V.Bh. 109-10 and 99,102; also see, V.Bh. V., pp. 18-19, where Vyapti is included under 'Saktopaya.

^{2.} व्याप्तो इति सार्वातम्यप्रतिपत्या सर्वाचोपकारिणा विकाससमाधावि-त्यर्थः ।

T.A.V, ITI, p. 379.

^{3.} सर्वात्मसकीच इति सर्वेणात्मना बाइयस्य सकीचे नैतद्रस्तु सद् किचिव इति भावनायामित्यर्थः ।

Ibia,

^{4.} V.Bh. 69, 51.

^{5.} For explanation see T.A.V., III, pp. 278-79.

as part of the general scheme of Saktopaya. The very withdrawal of disappearance of a particular thought which has already taken roots in a yogin, completely given to excessive concentration in that thought, is what we

1. Cf. p.Hr., p.89. Whether it comes under the purview of Sakta or Sambhava, the decision involves great controversy. While explaining the Karika, e.g.

स्कि चिन्ता प्रस क्तस्य यतः स्यादपरोदयः । उन्मेषाः सत् विज्ञेयः स्वयं तमुपलकायेदः ।।

(Sp.K.41) Ksemaraja interprets it in accordance with Saktopaya (vide Sp.N.p.62). By the explicit mention of the word 'others' (()) for Ramakantha, whose views he quotes (ibid. The citation is from Sp.K.V.,p.117; cp. Sp.K.V.,by Kallata, p.33), and suggests his rejection of the same. But, it alone should not suffice for holding that Ksemaraja follows Saktopaya in his interpretation. Fortunately, he drops a clue and through it we may perhaps guess his preference. In his commentary on the above verse he quotes V.Bh.62 with approval and formulates his interpretation in accordance with it. This verse (V.Bh.62) he quotes again in his Netra-Tantra-Vivrti and without reservation points out that it in no way bears upon Sambhava (N.T.V.,p.201). The positive evidence comes from Sivopadhyaya who, while commenting upon V.Bh. 68, uses the word 'again' (Punah) in his prefatory remark

प्तः शाक्ती प्रिकामाह (V.Bh.V.,p.52). Since the interpretation of Sp.K.41 is attempted on the lines of V.Bh.62 which, according to Ksema, has no relation with Sambhava and according to Sivopādhyāya, bears the palm of Sakta, it inevitably follows that Ksemarāja interprets the verse in the light of Sakta-Upāya. Now coming back to the problem raised, Ksemarāja, in course of presenting

the deficient as one of the Upayas, bases his contention on Sp.K.41 which he quotes (vide P.Hr.,p.89) in order to substantiate his view. Hence, the above conclusion. It is, however, strange to find some modern authors give a Sambhava interpretation, perhaps inadvertantly, to a verse which they themselves acknowledge as related to Saktopaya (P.Hr.,Fn.161,p.136). This may further be observed that since Ksema quotes Ramkantha's, he seems to accept that the latter's too may be a possible interpretation, even though it may not be equally honourable and admissible.

we mean by the phrase 'unfolding' (Unmesa). The extreme excellence in self-reflection gives rise to a subjective manifestation which is transcendental and instinctive in the case of one who is irrevokably fixed in a thought. Such subjective consciousness, which revels in I-experience and is called Unmesa, brings about the ultimate phase of self-recognition. A constant perservance after such a state is congenial to tear off the veil between the aspirant and his real being. In the same way, Nimesa (enfolding) involving complete subsidence of determinacy is, in final analysis, not different from Unmesa.2

Thus the same dynamism of the Godhead while emerging as Unmesa is identified with Sakta upaya, and as Nimesa with Sambhava.

12-D. MEDITATIVE ACCENT ON COGNITION

Similarly the entire cognition with a meditative accent (Bhavanamaya) runs side by side Saktopaya. In consequence thereof, recourse to any other Bhavana on the self, full of bliss, would, equally pave the way for the

P.Hr., p.89; Sp.N., p.62. 1.

इत्यत्रापि दारेभ्रालयात्मा निमेषाः पर्पदोन्मेषारूप इति । 2.

Sp.N,p.5; cf.Sp.K.9 as well.

enlarging of the spiritual nucleus (Madhya). This too, would fall back upon Saktopaya. Because the extremely subtle self-awareness always characterizes the Sakta level of our spiritual ascent. 2

13. CONCEPTION OF THE ABSOLUTE: ORIGINALITY OF THE KRAMA APPROACH

Since the substructure of Saktopaya is grounded upon pure determinacy, it has a further contribution of its own. As hinted in the very beginning, the excellence of the Krama system lies in its reconciling the two amomalies. As cognitive system it lays more stress on the transcendent side of the reality, whereas as emotive approach it leans towards the immanent. Both the emphases follow from the very definition of reality. Moreover, the shadow of determinacy throughout our spiritual career gives a stimulus to our aspiration for final unity giving rooms to the emotive symphony to play its notes. The recognition as part and parcel of 'My' personality-- 'all this is mine'--accounts for a unique spiritual thrill and ecstacy which characterizes not only the meditative spell but also a

^{1. -} स्वमन्यदिष त्रानन्दपूर्णस्वात्मभावनादिकम् अनुमन्तव्यम् । इत्येवमादयः त्रत्र मध्यविकासे उपायाः ।

P.Hr., p. 90.

^{2.} इति दृष्या परामदृारिकात्मतुर्यानन्दाप्लावनाद मरिता स्थिति:।

a break from it. Thus it also provides with a satisfactory account of the Saiva concept of Bhakti (devotion).

14. CONCLUSION : AESTHETIC MARGINS OF THE KRAMA THEORY

It is in the sequel of it that Mahe'svarananda throws a suggestion that the entire Kashmir Saiva aesthetics, which is the very basis of the Rasa and Dhvani Schools, can also be explained in terms of Saktopaya. This is evident further from the fact that the crux of aesthetic enjoyment, according to Abhinava, coincides with the Sakti stage. We, however, leave it here for future scholars to fathom and determine the extent and content of its aesthetic possibilities.

^{1.} यचथास्थितपदार्थंदर्शनं युष्मदर्चनमहोत्सवश्च यः । युग्ममेतदितरेतराश्चयं मन्तिशालिष्ण् सदा विज्यमते । Quoted, S.Ch.V., p. 47; cf.S.T. 13.7.15, 19

^{2.} इति श्रीमत्स्तोत्रावली स्थित्या स्वतंस्का रशेषातामात्रानृप्राणानाद भेदप्रथा-विलाखान उपदंष्ट्मत्यन्तवामी प्यव्यस्वात्मतादात्म्यापादनयुक्त्या पुन रु-त्पत्तिशून्यती चित्येन वर्वियत् प्रगल्भन्ते ... । यतोऽमी रिवकाः रविवः इत्यादि श्रुत्यूपपादितं रवं स्वकी यत्या अनुमवन्ति । ग्रयमेव हि मुख्यया वृत्या रव इत्युच्यते । यदुपनारेण इ... श्रन्यथा रवशब्दप्रयोगस्य नैर्थंक्यप्रसंगात ।

KALI OR KALA-SAMKARSINI: THE METAPHYSICAL ABSOLUTE

(A study of the ultimate unitary principle with particular reference to its etymological relationship with the root idea of dynamism - Kalana, and its precedents in the and an history of thought.)

(481 - 526)

Preliminary (481) - Kala: the root idea behind the concept of Kala (481) - Impact of Bhartrhari on the concept of Kala Sakti and Kali (482) - Bhartrhari's concept of the Kala Sakti and Kali (484) - The Kala Sakti in the Trika (486) - Kala Sakti and Kali (493) - Kala and Kalana as focal points (494) - The significations and the geneses of the word 'Kali' and their metaphysical bearings (494) - (Kali from Kalana as Kṣepa, Jñana, Samkhyāna, Gati and Nāda (495) - Kali from Kalana as Kāla inherent in the absolute (502) - Kali from Kāla signifying Adhvan (504) - Kali from Kālagrāsa (504) - Kali from Kala as Bhairava (507) - Kali as a Yāmala principle of Kali and Kala (507) - Kāli from Kāla as Prāṇa (508)) - Correlation between Kali and Kala Sakti (510) - Kalagrāsa vis-á-vis

Kala Samkarsinī in the Agamas; and its later development as an all inclusive principle (513) - Kalī and Suddha-vidyā (517) - Kalī as Anākhyā (518) - Kalī as Mahābhairava (518) - Kalī as Rudraraudresvarī and vyomāvamesvarī (519) - Kalī as the seventeenth Deity:

Its ontological synthetic and analytic activity (521)
The keynote of Krama system (522) - Kalī: a comparative look into the cognate tantric lores (523) - The two lines of thought owing to difference in the emphases (525) - Kalī: a culmination of various philosophical and mythical concept of Time (525).7

1. PRELIMINARY

It is generally recognised that the Krama system being an off-shoot of the Trika monism is very near to Pratyabhijna so far as their fundamental standpoint in philosophy is concerned. The Krama system posits Kali, Kalasamkarsini in place of Maheśvara or Parama Śiva as the ultimate principle and the highest category of experience. But the texts dealing with the concept of Kali are so shrouded in mystic symbolism and esoteric phraseology that it becomes an assiduous task to distil the metaphysics of Kali from them. The following pages are however intended to make an attempt in this behalf.

2. KALA: THE ROOT IDEA BEHIND THE CONCEPT OF KALI

The Krama metaphysic; of Kali calls for a direct reference to the notion of time (Kala) which is synonymous with that of succession (Krama). The synonymity of sequence and time (Krama and Kāla) in the system expresses the basic identity of the root idea. It is interesting to note that the Sanskrit word Kāla-Krama is dissolved here not as 'succession of time'(किर्निय अप:) but as 'succession known as time' (किर्निय अप:). The word kāla has been derived and explained in terms of that which can determine a category of experience. Thus Kāla as Krama furnishes the logical

^{1.} येन क्लति, दिापति, परिच्छिनत्ति स काल: । I.P.V.V., III, p. 5.

background for the metaphysical undertones of the concept of Kali. Kala and Kali, though two different but cognate words, have a common origin and lash out a latent correlation between the twin concepts.

3. IMPACT OF BHARTRHARI ON THE CONCEPT OF KALA SAKTI AND KALÍ

The Krama notion of Kali has been deeply influenced by the concept of Time-force (Kalaśakti) in Bhartrhari's system. This reference to Kala-Śakti is particularly relevant in view of Kali's reckoning as Maha-Kala-Śakti in the Krama system. The reference to two types of Kala Śakti in the Krama system. The reference to two types of Kala Śakti are envisaged here, e.g., Krama Kala Śakti and the Akrama Kala Śakti which operates at a metemperical plane. Both partake of the nature of Kala. Agnihotra Shastri, the celebrated author of a brilliant commentary on the Cidcagaganacandrika, an important text of the system, has deduced

l. The further enlargement of the meaning of the term gives rise to the idea of Samarasya or Kalikalamithuna.

^{2.} सिन्दर्भहारादिकालस्किष्णिगियम्ना महाकालशक्ति: ।

C.G.C., I, p.47.

वस्तुतस्तु प्रत्यक्परावागर्थज्ञानिक्यासीगर्योः द्योरिप विद्याविद्याकृत्य पंचकप्रधानयोरनुलोमप्रतिलोमक्रमाक्रमकालशक्त्योः कालसकिष्णिणी ६पत्वेन।

the equation of Kāla-Sakti and Kāla-Samkarsini. It may, of course, be pointed out that the concept of Kāli is more extensive than that of Kāla-Sakti which is but an aspect of the former. It appears that by conceiving Kāli as the ultimate reality the glory of the grammarian's Kāla-Sakti, which was relegated to a subordinate position in the Trika, has been restored. This point has not escaped the notice of the Krama authors who have identified Kāla-Sakti with Gocari, a later state of emergence of Kāli. Even in the Kula branch of Kashmir Saiva monism the same view has been echoed. There, too, the absolute is essentially supratemporal though it manifests time-force (Kālaśakti).

According to the Trika system the duality, the indespensable character of the objective world, is imaginary and conceptual. The discursive and sequential character of the world of the empirical activity is due to the influence of Kala Sakti which is an integral aspect of Reality Absolute

^{?.} Ibid, pp. 49-51.

अतस्वोक्तं भूताध्येदाया वर्तमानकालस्य तदमावे वस्तृतो प्रसक्ते: अकालकिल-तत्त्वमेव वस्तृतत्त्वम इति हि उक्तमसकृत् , स स्व तु कालशक्तिमवभासयिति वित्राम ।

अस्त्रस्र P.T.V., p. 246.

and is capatious enough for bringing out the multifarious phenomena, while the transcendental activity of the absolute remains unaffected by the notion of sequence.

3-A. BHARTRHARI'S CONCEPT OF THE KALA SAKTI

Abhinavagupta has admitted the debt of Bhartrhari and largely drawn on him for his concepts of Kāla-Sakti, and Krama, etc. 1 For Bhartrhari the particular order seen in the transformation of the highest universal into the discrete bits of being as particular universals and individuals characterised thereby is due to the influence of Kāla-Sakti, the most fundamental of the Lord's powers. It is also called Krama-Sakti driving home the fact that it is the sole source of succession. Thus the sequenceless projects itself as sequential, successive. A continuum breaks into discursive and discrete units through an interplay of its own power. Since time appears in fragments our cognition is automatically rendered as fragmentary. 2 The duality of functions

^{1.} Abhinavagupta's frequent allusions to Vak.2.22; 3.9.4, and so on provide sufficient evidence of the deep impact Bhartrhari's Kala-Sakti, as a source of Krama, has spelt on him. of.I.P.V.V.II,pp.9-10; III,p.9.

त्रात्मभूत: क्रमोऽप्यस्या यत्रेद कालदर्शम् ।
 पौर्वापयादिरूपेणा प्रविभक्तिमव स्थितस् ।।

Vak.3.1.37. Also cp.2.22.

styled as control (Pratibandha) and command (Anujna) intrinsic to Kala-Sakti and ensures the continuity of causal forces in projecting and withholding the empirical phenomena of succession. The idea behind the two operational phases is made more explicit by regarding them as the two aspects of the time-force known as Krama and Jara. Kala Sakti in its aspect of Krama, embodying its function called Anujna, stimulates causal forces so as to produce different effects and determine the span of their life and activity. Similarly, Kala Sakti as Jara (old age) accounts for the decay and decreptitude of the beings. Owing to its da function called Pratibandha it causes the end of an effect's existence and thus renders the aspect of Krama wholly invalid and ineffective. 3 Thus the concept of Kala-Sakti is an illustration of the essential dynamism of the Reality.

प्रतिर्वधाम्यनुज्ञाम्यां विनियां तस्य शास्त्रती ।
 तया विभन्यमानोऽधी भजते क्रम्बपताच ।। vak.3.9.30

^{2.} पर्वत्र क्रमाल्या कालशक्तिस्पर्वेच्यापारेऽपि ब्रम्थन्त्रोयम्। तदेवं क्रममावि क्रोककार्यकर्त्वं.... स्थितिपर्यन्ताभ्यन्तोपपन्तिः। Helāmja's Commentary on Vāk., pp.349-50, quoted, P.W.M.,p.32

^{3.} जराख्या कालशक्तियां शक्त्यन्तरिवर्गेधिमी । सा शक्ति: प्रतिबद्धाति जायन्ते च विरोधिम: ।।

3-B. THE KALA SAKTI IN THE TRIKA

narrower concept, though continuing to be an integral aspect of the reality. It carries the burden of bringing out the multifarious phenomena as cut off from one another, thus giving rise to phenomena of succession that serves to condition an object. Time or succession is the outcome of diversity in action and accounts for the ostensible plurality of phenomena. Since the phenomena as such are necessarily linked up with the temporal order, the action at the empirical level is bound to be serial and successive. On the other hand, the transcendental dynamism of the absolute is free from temporal or spatial succession because transcendence as such consists in going beyond the realm of sequence or its bye-products. This time-force is essentially an aspect of the absolute freedom.

Kala-Sakti in Trika and for that matter in Krama does not wield any supremacy, yet it is a central force

कालशक्ते: त्रामासिकक्केदनप्रदर्शनसामध्यं पार्मेश्वराव शक्तिविशेषात ।

Bhas.()

Bhas.(V),I,pp.10-11

^{2.} इयमेव मगवत: कर्तु: कलनिक्या । स्तदेव च भावोपाधिभृतस्य क्रमात्मन: कालस्य त्राविष्क्रियमाणास्य त्राविष्कर्णसामध्यम् ।

^{3.} Cf.Introduction to Bhas, II, pp.XXXIV-XXXV.

in projecting the phenomena of succession. Ontologically time-force belongs to the absolute. It is intrinsic to the reality. Kala-sakti is Freedom per se in Bhartrhari, while here it is an aspect of that absolute freedom. However, Krama's Kali appears to have more points of agreement with than those of departure from its original prototype. As an aspect of the omnipotence of the absolute it is responsible for the rise of succession or simultaneity in the manifested. In other words it is the source of time, i.e., succession that enters the very being of an object and thereby characterises and determines the same. 2 To be precise, time-force occasions the phenomena of time. The first (time-force) is the ontologically integral aspect of the reality, whereas the second (phenomenon of time) is a logical notion. idea may be extended to its logical conclusions. The successive character of the empirical action (which in reality, is the empirical counterpart of the transcendental dynamism (Prabhavi Kriya) stems from the Kala-sakti. In the second place Kala Sakti acts on the possitive side, as a capacity to manifest the appearances (Abhasas) and non-appearances;

मगवत: स्व शक्ति: कृमम् अवमात्रयांन्ती कालशक्ति: ।
 I.P.V.V., III, p.4. Also cf.P.T.V., p.246; S.Dr.p.134, fn.4; & C.A., I, p.122.

^{2.} I?P.V.V., III, p. 10.

^{3.} सक्रमत्वं च लोकिक्या: कियाया: कालशक्तित: । घटते न तृ शास्वत्या: प्रामव्या: स्पात्यप्रभोरिव ।।

and at the same time, on the negative side, brings forth their mutual distinction. 1 These are, in effect, two sides of the same process. This lends a unique character to an object (appearance) and thereby distinguishes it from the rest. Hence the adjectival capacity turns to be the differential one. It necessarily leads one, in the third place, to the epistemic bearings of the problem. The essential nature workt of the object is nothing but a mere limited manifestation. This extremely limited appearance (e.g., Jar or Pitcher) being associated with the other appearances (viz., earth, colour, shape, etc. that constitute a Jar) in an objective gestalt or complex is easily descernible like the co-extending rays of numerous lamps. But even when there is no object that may warrant an appearance's connection with other limited manifestations, the appearance or manifestation in question is still limited owing to its association with the manifestation of time. This is because the time-force is the only differentiator. To be

^{1.} मगवत स्व श्रामाधानामां सप्रथनसम्धीता या, सैव कालशक्ति: । ततो महन्न भावोपाधिभूत: क्रम: काल: । I.P.V.V.,III,p.10.Cf.Bhas (V),II, pp.10-11.

२. श्रामाधमात्रं हि मावस्य स्वस्पम्, प्रत्यामार्धं प्रमाणास्य व्यापारात् । तदैव श्रामाधान्ताः व्यामिश्रणाया दीपसङ्गप्रमाधम् वर्क्तवत् स्फुटीमवति । श्रामाधान्ताः व्यामिश्रणामार्वेऽपि तृ कालामाधसमेदेनैव स्वालदाण्यं तस्य श्रामाधस्य करोति कालशक्तेरैव मेदकत्वात् ।

explicit; if a thing be a limited manifestation alone, a thing-in-itself (Sva-laksana) can never be an object of knowing. For, then every object, being basically a limited manifestation as such, would cease to have a distinct character of its own. However, this contingency would not arise since time serving as a differentium constitutes the thingness-in-itself (Svalaksanya). Time as an exclusive determinant of a simple limited manifestation renders its (object's) cognition feasible. Thus the time-evoking (projecting) force is reckoned as a source of objective variety, because the latter involves successive emergence of the manifestations or appearances owing to their distinct and respective recognition.

Metaphysically, there is no trace of succession in the pure Awareness (Suddha Samvit). It is only at the empirical level that the manifestation of time-sequence forms part of the activity of the omnipotence of the absolute and, as such, is known to be the Kala-Sakti. The ultimate agency in course of linear evolution passing through the successive phase, i.e., absence of co-emanation of appearance (प्राथमपद्मादो नाम इन:), steps down in the form of action.

^{1.} Bhas.(V)., I,p.159.

^{2.} विचित्रामाधकारित्वेन लिक्ताता या कालेग्त्थापिका शक्तिरामाधाना' प्रत्यिभिज्ञावैचित्र्येणा क्रमोत्थापनसामध्यम् ।

At empirical level, action though prominently manifest is ever embeded with its preceding phase, i.e., Kala-Śakti, which, of course, is comparatively less prominent. Hence, it serves as an attributive element owing to its secondary status. Thus succession, which is an off-shoot of Kala-Śakti, spells multiplicity into action fixing it fast to the various aspects of time such as past, future, etc; and occasioning the definition of action in terms of manifestation (Avabhāsanā). We may note that the Krama concept of succession as an attribute (Visesana) and/Kāla-Śakti as a differentiator (Bhedaka) shows the seeds of the influence wielded by the Mimāmsā which, too, defines succession (Krama) as an attribute of action (Padārthavišesaṇa).

While defining action as manifestation, appearance or creation, Abhinava anticipates a query. How can manifestation be equated with the omnipotence or absolute agency which is the source of that manifestation? The objection falls short of consistency, because the manifestation is

I.P.V.V., II, pp. 8-9.

स च क्रियात्मा प्राधान्येन प्रतिमासमान: कालशिक्तरूपेणा प्राच्येन वपुषा
 अमृतिद्ध स्व अप्रधानतया तस्य प्रथनिमिति विशेषाणात्मम् उप तर्जनत्वाव ।
 तेन कालाख्यया शक्तया समृत्यापित: प्रधायाम् असहमावो नाम क्रम: तेन
 विचित्रीकृता मृतादिकालानृतिद्धा अवमासनालचीणा क्रिया ।

^{2.} क्म: पदार्थविशेषाणातया विधीयते ।

Jaminiya-Nyaya-Mala-Vistara, 5.1.1, Varnaka 2.

identical with the omnipotence sporting the sine qua non of objectivity. The omnipotence is termed Action onpragmatic considerations, because in common parlance the same cannot be talked of without reference to succession which is absolutely necessary. This yields clue to why successive manifestation is called action. It is quite consistent with the metaphysics of Kashmir Saiva thesis in view of the fact that Kriya (action) is defined in terms of Bhasana (manifestation) or the Visvavabhasana (universal manifestation), whereas Kala Sakti in terms of Vaictinyabhasana (manifestation of the distinction and variety). The basic implication of the phrase Vaicibya-bhasana or Bhava-vaichmya-prathana comprises the appearance and disappearance of objects, recourse to which invents an element of difference characterising the various objects when appraised from relational perspective. When, therefore, vernal season approaches, winter is no more there. This mutual exclusion cordoning off one from the other is responsible for the rise of succession. In finale, therefore, the

^{1.} क्रिया च नाम विश्वपदार्थावभाषनलदाणा ।

Bhas.(V), II, p.217.

^{2.} भाषनाच क्रिया शक्तिरिति शास्त्रेष्ट्र कथ्यते । कार्या वर्षावस्त्र विकारोज्य

थ्या विचित्रतत्वादिकलना प्रविभन्यते ।।

वैचित्रयमासनेनैवेयं कालशक्तिरुदा इता ।

ततोऽवमासमानैतत्कालशक्त्यनुरोधतः ।।

Vaicitrya-prathana is the basic character of Kala Śakti, an aspect of the absolute. Now it becomes quite easy to appreciate the Kashmir Śaiva stand that there is nothing that may account for the idea of succession in the realm of the ultimate unity, and hence there is complete absence of the phenomena of succession at that level. Nevertheless, in later empirical realms, that can be explained only with reference to common experience, the phenomena of succession have to be ascribed to Kala-Śakti.

The continual repetition of the same theme brings three important characteristics of the Kala Sakti to the threshold. First, it is grounded on the conative aspect or the volitional impulse of the Absolute. Secondly, it entails preclusive diversity into action, and finally it refuses to adhere to certain fixed dogmas in its performance in relation to the external entities. In order to emphasise its second character Kala-Sakti is designated as Kriya-vaicitya-Śakti.

यदा तु श्रदामार्थ हेमन्तामार्थन व सर्विथेव शून्यमामार्थित हेमन्तामार्थ व श्रदामार्थन तथा कालात्मा क्रम: उत्तिष्ठति, इति सैयम् इत्यम्ता मार्विचिद्यप्रथन-शिक्त: मगवत: काल शिक्त इत्युच्यते । Bhas.(V),II,p.16.

^{2.} तथाभाषनमृज्भित्वा न हि कालोऽस्ति कश्चन् । स्वातन्त्र्यातु तथाभाषे कालशक्तिर्किम्भताम् ।। न तु पर्यनुयुक्त्ये सा शिवे तन्महिमोदिता ।। T.A.13.206-7.

इच्हामात्रप्रतिष्ठेयं क्रियाविचित्रयवर्वना ।
 कालशिक्तस्ततो बाह्ये नैतस्या नियतं वपु: ।।

T.A. 6.182-3.

^{4.} T.A. 6.185.

3-C. KALA SAKTI AND KALI

It may, thus, be surmised that Bhartrhari's Kalasakti has gathered subdued glamour as Kala-Sakti in the
Krama but the same is attended with, perhaps, even greater
splendour as Kali or Kala-Samkarsini assimilating all the
character of the original Kala-Sakti and transcending it at
the same time. Kali in its essential character is not a
plural concept, yet it furnishes a logical background; for,
we must admit an idea of logical succession to account for
the order of the world. Because, as has been already observed,
in Krama the duality is conceptual and is occasioned by the
ultimate dynamicity. The same metaphysical entity is styled
as Kali in Hindu pantheon which falls outside the course of
present treatment.

Abhinavagupta had historical genius. He attempted a great synthesis of all the tantric systems then prevalent, in his Tantraloka. Kali-ism was also, perhaps, a dominant feature of the then tantric cults. It appears, therefore, the Krama system was devised to have a synthetic Kalicreed in the fold of monistic Saivism and thus the Krama was an outcome of historical necessity in the trantric history. But, be it noted, that this Kali-creed was a flora and fauna of the Lotus valley and this lends a sharp originality to Abhinava's treatment because outside Kashmir nowhere we come across Kali being recognized as Kalasamkarsini with its monolithic grandeur. According to Trivikrama Tirtha, the editor of C.G.C., the prologue of Anuttaramnayaprakarana of Cidambara Tantra gives the name, description and mantra alone of Kalasamkarsini. But this is not of much avail because he feels that most of the forms mentioned in G.G.C. are unknown in Bengal and southern India. An effort was made to verify the veracity of the statement wixxxx by having a look into the contents of the said tantra. But a copy of the same could (contd.....

4. KALA AND KALANA AS FOCAL POINTS

The entire metaphysics of Kali revolves round the twin concepts of Kala and Kalana, the latter being more fundamental. The several attempts directed to explain the word Kali will bear this out.

number stands for the Ultimate in the system, whereas the same word in plural, viz., Kalikah covers the variety of forms the assumed by/Absolute for self-expression in specific realms.

They are basically one with the ultimate agency and come into being as aspects of the ultimate to nurture a specific purpose and are withdrawn in the process of self-involution.

Therefore their derivative history is the same.

4-A. THE SIGNIFICATIONS AND THE GENESES OF THE WORD 'KALI' AND THEIR METAPHYSICAL BEARINGS

The following lines are addressed to discuss significations of the word 'Kali' bringing to light some characteristic, aspects of the supreme principle.

contd....) not be procured from any source. Who Swami
Trivikrama Tirtha is no more and the office of the
Agamanusandhana Samiti, the sponsors of C.G.C's
publication, could not be located at their printed
address. It appears the reference is possibly to
certain MS.

4-A(I). KALI FROM KALANA AS KSEPA, JÑANA, SAMKHYANA, GATI AND NADA

The author of the Saivastaka Kośa identifies Kali with Sakti, because 'It operates' (Kalayati). 'It operates' means that it reacts intellectually, throws out, creates, withdraws, counts and knows. The same work calls it Para Sakti elsewhere, and emanation and withdrawal of the world are traced to it. Abhinavagupta following Bhutiraja traces the word to the root 'Kala'. Kali owes its name to its activity called kalana. The root kala is employed in four senses, viz., pushing on, movement, counting and sound (Ksepa, Gati, Samkhyana and Sabda respectively). Gati again gives two additional meanings, e.g., acquisition (Prapti) and apprehension (Jnana). Abhinavagupta elsewhere adds two more to the list, e.g., enjoying and merging back of one's empirical personality into the self (Bhogikarana and Svatmalayikarana respectively). Each word here represents a

^{1.} कलयति प्रामुशति दिपपति विस्त्रति संहर्ति गणायति नानीते चेति शक्तिर्त्यर्थः । Saivastaka Kosa(MS), folio.39.

^{2.} कालोग्रस्यते दिगपति च स्जति जगदिति काली पराशक्तिरिति ।
Ibid, folio.123.

^{3.} दीपाण्ज्ञानाच्च काली क्लनवश्तया । T.S.,p.30.

^{4.} यहगतिशाँने प्राप्ताँ न नति । T.A.V., III, p.204; also see II, P.235 and M.P.(T).9.39-47.

^{5.} T.S.,p.30.

technical concept. Kramana and Kalana happen to be synonyms in this respect. The ultimate principle acquires the name of Kali or Kala-samkarsini for its inherent potency to effect all the five sorts of Kalana. Manifesting with magnitudes or definite dimensions (Iyattaya kalana) and knowing - are the two most popular aspects that allow an aspect of apiritual dynamism to be recognised as Kali. They are intrinsically vivid aspects of the supreme dynamism. Although it manifests succession, it is not imperative for it to toe down to a specific order.It may, therefore, be posited that Kali is but क्लनकादेल.

The external emanation of self is Ksepa. Whatever was hitherto latent in it as identical with it, is driven out as universe constituted by cognizing with subject, objects of cognition and means thereof. This involves interplay of time as there is gradation in manifestation. 2 In its Jnana-aspect it realizes the unity of the world, thus manifested, with itself. The third aspect, Samkhyana by name, refers to its determining capacity that provides a clear-cut connotation of every category of experience. Thus reckoning of the external world in definite forms finds expression in such propositions as 'this is a jar'

^{1.} इमा: प्रागुक्तकलनास्ति क्रिम्भो व्यते तत: । दोपो ज्ञान व संख्यान गतिनांद इति क्रमाव ।। स्वात्मनो भेदनं दोपो भेदितस्याविकल्पनम् । ज्ञाम विकल्प: संख्यानमन्यती व्यतिभेदनाद ।। गतिः स्वरूपारोहित्वं प्रतिबिम्बवदेव यतः।

नाद: स्वात्मपरामशैशेषाता ति द्विलोपनाव ।।

^{2.} दोपो बह्मिलेच्हात्मयोगितसमोगजन्मनि। प्रवृत्तेस्तारतम्यादिवशाव कालमयः स्थितः ।।

T.A.4. 173-175.

M.P.(T),9.40

this is not so! Technically it may be called Apohana or Vikalpa, that is, exclusion of all things not coming under a particular category. Hence subject is excluded from object and so on. Gati is another form of the supreme dynamism (Kalana). Gati (i.e. Prapti) is the attainment of one's true nature after dispelling the clouds of distinction between all categories of experience. That is, the artificial bifurcation of subject, object etc., is abolished here. Abhinavagupta employing a metaphor suggests that, just as the difference between the original prototype and reflected figure is absent in case of the phenomena of reflection - if the mirror breaks the reflected figure goes back to its original source, not that it attains something new -; in the same way, realisation of one's essential nature follows the sublation of logical distinction between the self and the manifested world. The realization that the reflection is metaphysically an imaginary construction leads to the grasp of their basic identity. This is called 'ascending one's own nature (Svaruparchitva). In its fifth aspect, i.e., Nada (sound), Kali effects the

^{1.} It may be suggested that the twelve or sixteen stages of cosmic unfolding known as Kalis are due to this aspect. Similarly Kalana as Samkhyana refers to the various stages (Bhumika-bheda) giving rise to such a phenomenon as pentadic tendency etc.

paramar'sa-sesata) alone, since all the above stages are attached at to one which is in the thick of distinction and plurality. The attainment of self-consciousness takes place with the disappearance of the differentiating categories of determinate-indeterminate knowledge on apprehending them as one with the five functions of the absolute. This furnishes adequate material to induce one to draw his own conclusion. In the first place, all these types of Kalana synchronize to a great extent with the five function of the ultimate reality, namely emanation, sustenance, withdrawal, disappearance and grace. In the second place, kalan as Nadana (the fifth phase) appears to have an implicity reference to the Krama concept of Para Vak. Kali's foremost

^{1.} T.A.V., III, p. 175.

^{2.} Krama Naya Pradipika, p.4.

^{3.} Cf. M.P.(T). 9.38-49. This aspect, in fact, has been specially taken note of in the system and consequently the five functions of the Absolute in the other Saiva systems of Kashmir have been attributed to Kala-Samkarsini.

C.G.C.3.21;

ср., यस्य नित्योदिता स्मामाचा कालदार्यंकरी । स्चित्यत्युमचेहार्यमा तदमरणो रता ।।

aspect is called Paravak, not because it is an object of speech but because it can express the undifferentiated, indeterminate matrix in its totality. The suggestion is that Nada is nothing except self-consciousness.

In a sense the concepts of Gati as Jnana, Gati as Prapti and that of Nada may appear to be mutually overlapping. There is, therefore, every likelihood that the respective implications may be confused. The first two aspects of Jnana and Prapti can be distinguished with reference to their divergent references to the element of mentally constructed determinacy (Vikalpa). Owing to Apohana, the principale of exclusion in other words, reality is expressed through the multiplicity of modes and categories of experience; nevertheless, it is taken to be one with itself by the self or the experiencing agency. This aspect is known as Jnana. The resulting form of knowledge in which the whole of abjectivity is predicated takes the form 'All this is verily me' (सर्विमिदमहमैंव). An exactly similar case is found in the system of Advaita Vedanta, where too the objective identity with the subject is said to figure as 'All this is Brahman' (सर्वे स ट्वर व्रव). It is now obvious that inspite of the fact that the two terms are bound by the relation of identity, the two experiences, i.e., "Sarvamidam" and 'Aham' have separate existence. This, thus, cannot be indeterminate knowledge because the duality of the knower and the known as well as the objective plurality denoted by

by the term 'All' (Sarvam) do really figure in the knowledge. It is why Abhinavagupta describes this knowledge as 'determinate knowledge though pure in nature'. other hand, the aspect of Gati or Prapti is that state of identity where the separate existence of the subject and object is as true as a fiction. The object loses its individual personality and appears in its most general form denoted by the term 'this' (Idam). The root metaphor again is of reflection and the reflecting medium , e.g., mirror. The reflection owes its very being to the mirror. As the reflection, even though one with the reflector, appears as distinct from it, similarly the object, though one with consciousness, appears as external to it. Thus the variety (Sarvam) is denied to objectivity (Idam) in the first instance, and in the second, it remains bereft of individual personality except that of the experiencing entity. A comparative look on the Advaita Vedanta would again furnish a similar illustration by negating the water and sublimating the इदन्ता in सर्वे वित्वद ब्राव . The remaining Idam Brahma

तदेवं तु समस्तार्थनिर्भरात्मेकगोच्यम् ।

शुद्धविद्यात्मकं सवमेवेदमहमित्यलम् ।।

हदं विकल्पनं शुद्धविद्याद्भपं स्फूटात्मकम् ।

प्रतिहन्ती ह मायीयं विकल्पं भेदमावकम् ।।

transpires to be Aham Brahma, since the Atman and Brahman, or object and subject, are one and the same. Nada is the indeterminate aspect of the ultimate dynamicity which transcends the world of logical constructions, objectivity and cognitions thereof. Thus what remains finally is the self-consciousness alone expressing itself as 'I'.

There is a direct suggestion in the Mahanaya-Prakasa² that the word Kali stands for a set of four goddesses. There are three such sets. The first set underlines the inner working of the phenomenon of creation, the second that of sustemance and the third that of withdrawal. In the first instance, the word 'kali' stems from the root kala - to throw to (Kṣepa); in the second, from Kala - to sound and/count (Sabda and Samkhyana); and in the third, from kala - to move (Gati). The three stages relate to the knowable, the instrument of knowing and the knower respectively as purely cognitive concepts. It may not be out of tune to mention that in the Krama texts the terms Akṣepa, Visarga, Iyatta, Kalana and

सैविदेविह आश्यानी भूता नीलादिङ्पतामधिश्याना प्रमाणारेपारोह्दारेण क्रिया विलाप्य प्रमाति विशान्तिमन्युपगच्छ न्ती स्वेन प्रमालेकात्मना ङ्पेणा स्फ्रित ।

T.A., III, p.141; also see, Dr.Pandey's Presidential address to the Tantra-Darshan-Parishad of the Tantra-Sammel Zar, Sanskrit University, Varanasi, now published in S.S., 20-1, pp.27-28.

^{2.} M.P.(T) 9.38-48.

Paramarsa are occasionally substituted for Ksepa, Gati as Prapti, Samkhyana and Nada respectively.

This semasiological background is a unique aspect of the Krama terminology despite the fact that the concept of Kali marks the close affinity among the Krama, Kula and the like systems.

4-A(II) KALI FROM KALANA AS KALA INHERENT IN THE ABSOLUTE

The second etymology of the word Kali is again related to Kalana, but in an altogether different way. Kala or time serves as a successive as well as supra-successive determination of objects though remaining inherent in the absolute. But the extrovert manifestation of the kala or temporal phenomenon is due to Kali. Kali, to be more explicit, is the Freedom to manifest itself in the form

^{1.} परामशात्मकत्वेन विसर्गादोपयोगत: ।।

इयनाकलनाज्ज्ञानात्ता: प्रोक्ता: कालिका: क्विच् ।

Т.А.3.252-53.

^{2.} न कैवर्लमेता: क्रमदर्शनादावेवोक्ता यावदस्यन्नयसहोदर्षः शास्त्रेश्विप इत्याह । T.A.V.,II,p.236.

^{3.} T.S., p. 45, in.S. 5-7.

of the world stringed into subjective and objective categories that owe their appearance to the volitional supsurge. In this sense Kali is an aspect of the absolute and not the absolute itself.

The reference of Kalī as an aspect of the ultimate calls for an explanation. The entire concept of channels is rooted in the larger concept of the Prāṇa, the vital-air, Cosmic Breath. The successive and supra-successive appearance of the channel is the very essence of time, Kala, which constitutes an integral aspect of the absolute. Kalī, as the primordial capacity of the absolute is deemed to be responsible for the emergence of that category of time.

Because of the interplay of the Cosmic Breath (TTOT), time comes to be distinguished from Kalī. Though neither successive nor non-successive in itself, Kalī is Śakti since it is adequately potent for lending a formal content to the world of objectivity. The resulting phenomenon, to repeat, is basically coeval with time, i.e., the successive and non-successive conditioning of objects.

^{1.} T.S., p.46. Also of. यदुन्त श्री श्रीनाथपादै: श्रयेत् स्वातन्त्रयशिक्त स्वा श्रीकाली परा स्मृता,

Quoted, S.S.V., p. 12.

^{2.} This is different from its namesake Kala-tattva in the impure order.

4-A(III) KALI FROM KALA SIGNIFYING ADHVAN

Kala, in another context, is a very wide term and comprehends the two channels of space and time (Desadhvan and Kaladhvan) respresenting the arena of cosmic evolution. Either consists of a triad. The Kaladhvan consisting of Varna, Pada and Mantra serves as the denoter of the Desadhvan that consists of Kala, Tattva and Bhuvana. This significand -significans link (Vacaka-vacya-bhava) reduces the two parallel lines of cosmic process that originates from a still higher source, the absolute i.e., kali, essentially identical. For this matter the word Kalakrama is picked up so as to represent both the orders despite the system's open acquiescence in the outwardly distinct existence of spatial and temporal successions.

4-A(IV) KALI FROM KALAGRASA

It is called Kali or Kalasamkarsini, because it always appears eager to annihilate the operation of Kala2.

T.A.V., III, p. 157.

देशकालकलना विशेषातो यद भवानि विह्ति निगयते ।
 ट्यिक्तजातितन्सिशित्कम् तिह्नि तव बहिर्किन्मणाम् ।।

C.G.C.1.15 and comm; I, pp. 36-37.

^{2.} कालक्लनाक्लकग्रसिष्णुःतया

Kala is nothing but the unfolding of itself. The moment it is realised that all this is an emanation of the self, the element of Kala is annihilated. This process is technically called Kalagrasa. The famous twelve Kalikas are

1. संष्ट्यादिकलनाह्या यत्राक्रमिचर्बरे ।

काल: संहारमाधीति कालग्रास: स उच्यते ।।

C.S., M.S., also cf. M.P. (T).9.55-56. viz.,

इति बोधोदयानन्दाव कः कालो ग्रस्यते हियः।

तद्ग्राससरम्भपरा याश्च द्वादश कालिका: ।।

स्केव चिदचिद्भोगनिभौगलदाणा ।

विशान्तिः परमादेवी कालोपाधिववर्जिता ।।

This is interesting to note that according to one of the several derivations Bhairava is so called because it occupies a paramount position among yogins who are well adept in Kalagrasasamadhi, a compound word, is split into Bhera (kala) and va (वायतिश्रीमम्ब क्रांति)

and is meant for those who have rather overcome the time. Bhairava is one that even reigns over them.cf.T.A.V.,I, pp.141-142.

It is equally interesting to find that one of the ten different ways of attaining Brahman mentioned by the Vakyapadiya (vide Vrtti on Vak.1.5.) is described as For the grammarian, one of the characteristics of Samsara is that all this cosmic event is occasioned in a temporal order by the two functions of prevention and permission (Pratibandha and Abhyanujña) of Kalasakti. To be under the influence of the two functions of Time is to be in Samsara, to go out of that Samsara; i.e. is to be liberated. As vrsabha puts it

कालस्य प्रतिबन्धाभ्यनुज्ञालकाणा वृत्तयः। ता यदा न समाविशन्ति तदा मुक्त इल्युच्यते।।

Paddhati on Vak. 1.5 (quoted by Iyer, Bhartrhari on Vyakarana as a means of attaining Moksa, p. 123). The state of self-realization, is nothing but attaining the Absoluteness.

the various stages through which the Kāla is eliminated and they, in their turn, find eternal abode in the ultimate, Kālī the deity par excellence, that is devoid of temporal content. This is Absolute. This is the Thirteenth principle transcending not only those twelve principle stages but even the Paramesvara, the highest category of the Trika system. Generally the nature of the Lord is defined as (His) being the rest or terminus of the process of Kāla. This is to say, the process of Kāla's extinction finally subsides in the absolute. But the Kāli is a higher principle that goes to the length of taking Paramesvara or the terminating point of Kāla in its fold. The epithets of Kālī, e.g. atsatīta (Taharana harana and atsatīta (Taharana and atsatīta

या तु कालग्रासिविशान्तिस्तद्रप् परमेशितः ।
 या तु विशान्तिकिशान्तिस्तदेवीकपिषयते ।।
 M.P.(T).3.110.

^{2.} C.G.C. 4.41; comm.II,p.199.

^{3.} This might offer an interesting study. Possibly the presentation of Kali as a goddess of devastation in the later religious history of Hindu pantheon has its root in it. The philosophical and attack gives contention of Bhaksana has been forgotten and a theological tinge has been acquired by the retention of the conventional meaning of Bhaksana. Or else it may be equally reasonable to suppose that the popular concept of Bhaksana has been accorded a philosophic orientation. It appears that the phrase Kalana signifies Bhogikarana (T.S.p.30) in such places or such as represented by 4-A(5) below.

4-A(V). KALI FROM KALA AS BHAIRAVA

The transcendental Awareness is called Kala-Samkar-sini because it drags Kala, the Bhairava within. Bhairava is called Kala for it manifests the whole world from Siva, first category of manifestation, down to the earth, the final category. Kala-Samkarsini holds its away over Bhairava ensuring that nothing can happen without its dictates. In a similar vein it is asserted that Bhairava is identical with Kala which is of the nature of sound and cosmic breath (Nada-svabhava and Pranarupa). The ultimate level which transgresses the level of cosmic breath (Aprana-bhumi) is attained when that Bhairava too is devoured. This is, in other words, the state of Kali.

4-A(VI). KALI AS A YAMALA PRINCIPLE OF KALI & KALA

Kāla-Samkarsini as a twin (yamala) princip of
Kāli and Kāla suggests that they disagree in their respective
names only. For the clearer grasp of the concept of
Samarasya, one may embark upon analysing the respective

^{1.} भेरवरपी काल: स्जिति जगत्कारणादि कीटान्तम्।

हच्कावशेन यस्या: ।।

м.Р.(S), p.6; also
cf.C.G.C., comm., II, p.264.

^{2.} स्वा वस्तृत स्केव परा कालस्य कर्विणी । शक्तिमधेदयोगेन यामलत्व प्रपद्यते ।

functions of Kali and Kala, otherwise known as Siva and Sakti. Kala has two facets. At empirical plane, it throws out the world into existence and gets involved in succession. The same Kala, at the trans-empirical level, is supra-successive because of its exclusive relationship with the ultimate. Owing to Kala's operation, I-ness (Ahamta) evolves externally in a progressive order (Anuloma-krama); while its power, Kali, remains responsible for internal involution (regressive order-Pratiloma-krama) of the time thus manifested. Thus Kala-Samkarşini is the monistic entity, one without the second, yet in the course of self-emanation it manifests two aspects of Prakasa and Vimarsa (self-effulgence and Awareness) and then appears as a twin (yamala) principle, a harmony of two aspects.

4-A(VII). KALI FROM KALA AS PRANA

In the familiar terminology again the Kalasam-karsini is said to be so, because it drags Kala within and without. This, of course, is said with a shift in the meaning of the term Kala. Kala is prana, breath or

दोपम्ब वितनोति संख्यया तद्ग्रहरूच सहसा पर्त्रये ।
 ऋमस्य सल् काल ईश्वरे प्रत्यमुख्य मवती च काल्यसी ।।
 C.G.C.4.39.

^{2.} T.A.V., I, p. 10.

the principle of life (or the Prana Pramata). Hence it is essentially a manifestation of the supreme Awareness which appears contracted as Kala through its freedom. The principle of life (Jivana-vrtti) flows through three channels namely Ida, Pingala and Susumna; has three modes, e.g., Moon, Sun and Fire, i.e., Prameya, Pramana and Pramata respectively; and reswides in three substrates, e.g., past, present and future. Because of this dragging of the Kala in and out, the creation, sustenance, withdrawal acquire meaning with reference to the external Kala, the Prana subject. This principle of life is all-pervasive and enlivens the entire world of being, expressing itself through individuals. The sole reason behind the ultimate's appearing as Prana, seems to be its will to display an excellence in the emanation of cosmic variety. 2 So long as the relation of the life-breath (Prana) with the individual (Prana-pramata) continues, the external world exists. The

त्रिवर्ष त्रिपर्थ कार्ल सा कर्णात स्वत: ।
 बहिस्ततस्वात्मनीति श्रीपरा कालकि गंगी ।।

P.P.42, quoted, Abhi., p.90.

^{2.} वंबत्प्रपंचीविञ्चयप्रकर्णकरणोक्क्या ।
सकोचं परिगृङ्णाना सीवद् भगवती स्वयम् ।।
प्राप्नोति सक्वचत्त्र्याणाग्राहकभूमिकाः ।
कर्णयन्त्यन्तर्बोह्रिचेति कथ्यते कालकिणिणी ।
ततो नैसर्गिकस्तस्याः प्राणास्बंध ग्रागतः ।।

S.S.Va(V).3.190,195-96.

moment the life-principle is held back, Kali, the ultimate reality, shines as such. This theory is said to be inspired by the Vajasaneya Asama.

5. CORRELATION BETWEEN KALI AND KALA SAKTI

It is in this context that an unconscious effort of the Kashmir Saiva thinker to effect a definite correlation between Kali and Kala-Sakti cannot be missed. The idea that the absolute has no tinge of time, i.e., succession etc., in itself raises an anomaly as to how one would then account for the phenomena of succession in the empirical and objective world. The question is valid only seemingly, because to say that the absolute is related to time simply refers to the intrinsic capacity of the ultimate to appear as the universe replete with the vivid and manifold content. Kali is the name given to such a dynamic ultimacy as, associated that it is with time-force (Kala sakti), manifests in the external realm the phenomena which, in the final analysis, are identical with Awareness. This integral dynamism emerges

तथा च वाजसनेयायाम या सा शक्ति: परास्त्रमा व्यापिनी निर्मला शिवा ।
शक्तिचक्रस्य जननी परानन्दामृतात्मिका ।।
महाघोरेश्वरी चण्डा सृष्टिसंहार्कारिका ।
क्विहं त्रिवर्ध बिलात्काल प्रकर्णात ।।
\$.S.Vi,pp.136-137, also cf.S.S.Va(V),p.43.

as the principle of life-breath animating the entire cosmic order. It may, once again be pointed out, that the Kashmir Saiva concept of channel (Adhvan) is rooted in that of Kali or Samvit (Awareness) as Prana and is originally divided in its double aspects namely, time and space to which the later set of six Adhvans is traced. 2

KALAGRASA VIS-A-VIS PRANAGRASA: Thus, one is in a better position to appreciate the Kashmir Saiva attempt and to equate Pranagrasa with Kalagrasa/accordingly to define Kalasamkarsini in terms of Pranagrasa(devouring of the life-breath). Constant effort at controlling the movement of life-breath (Pranagrasa) leads to the complete mastery over it. And this Pranagrasa gradually paves the way to the attainment of the state of Kalasamkarsini, the principle of perfect Awareness, setting all the distinctions of knowledge aside with the logic that the Prana's rise is conditional to amiconsequent upon rise of time. Time, therefore,

^{2.} T.A. 6. 21-22.

being per se an unit of knowledge, remains a fiction so far as pure Awareness is concerned.

6. SCRIPTURAL APPELLATION AS SAMHARA-HRDAYA

in the scriptures and is said to be the ultimate point of complete submission and utter withdrawal with absolutely no trace of the objective content. In the context of Samvitkrama, the real freedom is said to lie in realization of the transcendental subjecthood by tiding over all the stages containing reference, howsoever minute, to the constituents of knowledge, viz., subject, object, means etc. Even though the universe remains as being! in its prenatal (prior to external manifestation) condition, yet through its gradual identification - first with the grasping medium, and then with the cognizing subject in the experiential form of 'I' with the 'this' element pushed back - it

T.A. 7.22-25.

प्राणाग्रासक्रमावा प्तकालस्क र्षणास्थित: ।।
सीवदेकैव पूणां स्याण्ज्ञानमेदव्यपोद्याद ।
तथाहि प्राणावास्य नवस्यानुदये सित ।।
न कालमेद्जनितो ज्ञानमेद: प्रकल्पते ।
कालस्तु भेदकस्तस्य स तु सूदम: दाणाो मत: ।
सीदम्यस्य वावधिज्ञानं यावतिष्ठति स दाणा: ।।

^{2.} इदं सहारहदयं प्राच्यं सेष्टी व हैन्मतस ।

T.A.,4.191

^{3.} सहारात्मिन सर्वसहार्-सहार्मिप सहरेत् । साश्चित्वदैवस्याभिन्नक्ष्पा श्विगत्मिका ।। इत्यायुक्तस्वक्षे श्रीकालसकिष्णिणीधाम्नि लीयते तदैकात्म्येन प्रस्फुरतीत्यर्थे ।

attains identity with the metempirical supreme subjecthood. In the conventional phraseology of the system, this ig merging in the abode of Kala-Samkarsini. This stage closely resembles the state of Parama Siva in the recognition-school. Parama Siva, is the absolute, ultimate, supreme and fundamental reality subsuming all the categories both of knowledge and being.

7. KALA-SAMKARSINI IN THE AGAMAS; AND ITS LATER DEVELOPMENT AS ALL-INCLUSIVE PRINCIPLE

Kala-Samkarsini is an Agamic appellation of the 2 absolute. The Tantraloka traces it to the Deviyamala Tantra. Originally this name came in vogue in the context of Mahadamaraka Yaga which was detailed in the beginning of the said tantra. Unfortunately, this description is lost to us. In the passage, quoted by Jayaratha from the tantra, it is described as the deity par ultimate (Paratita). The deity corresponds to the Matradbhava of the Sripurvasastra, also known as the Malinivijayottara tantra. This appellation

सर्वथा त्वन्तरालीनान्ततत्वीधार्तिमेरः ।
 श्वः विदानन्दधनः परमादार विग्रहः ।
 तत्व सावस्था स्वित्स्वमावेन मगवतो नित्यशुद्धस्य
 गलितप्रमेयकथा सर्वोत्तीणां व्यवदिष्यते ।

 BHAS.(V),II,p.307.

^{2.} T.S.p.27.

^{3.} मात्सद्मावस्त्रास्तेनोस्ता यत्प्रमातृष्**्।**

T.A.V., III, p. 206.

draws our attention to the perfect subjectivity which characterises this state. The journey from one Kali to another till the twelfth one is realised in a process of gradual awakening of pure subjecthood whereby the identity with Free Awareness is attained. In the Nisi-Sancara Asama this state is remembered as Vamesvari. 1 It may be relevant to mention, Kalasankarsini's movement does not adopt a regular mode that it would manifest and appear as and through twelve kalis only. There is, indeed, no gainsaying the fact that all the cognizers at different levels are permeated by Kali. It is a transcendental unitary entity looming largex in everything and yet evading sub-servience to succession and, for that matter, simultaneity or supra-succession. Selfluminons consciousness is its real character which leaves no scope even for the trace of time, in other words, succession. Kali is, thus, necessarily pure because the element of succession comes up only in the impure realm. 2 As the totality of power proceeds from it, Kali is considered to be perfection-

मात्सद्भावस्त्रास्यास्तेनोस्ता यत्प्रमात्ष्य् ।
स्तावदन्तस्वितो प्रमात्त्व स्फुटीभवेत ।।
 वामेश्वरीति शब्देन प्रोक्ता श्री निश्चियरे ।।

T.A.4.177-178.

^{2.} इत्यं द्वादश्या सैवित्तिष्ठन्ती विश्वमातृषा ।।

स्केवेति न कोष्ट्यस्या: कृमस्य नियम: क्विचित ।

कृमामावान्न युगपन्तदमावात कृमोऽपि न ।।

कृमाकृमकथातीतं सर्वितत्वस्निमंत्य ।

Also see T.A.V.,III,p.208-209.

consciousness. The whole universe can be exhausted in its three powers - The Transcendent (Para), The Transcendentempirical (Parapara), and the Empirical (Apara). The first one holds, beholds and manifests the entire world from Siva down to earth as one with itself in the form of indeterminate consciousness or immediacy. The second one sustains this identity, yet at the same time produces distinction as in the case of the reflecting medium and the reflected figure. The total mutual exclusion is due to the third aspect known as Empirical. All these three are clasped within as identical with itself by Kala-Samkarsini. It is also wholly responsible for manifesting an other similar triad. It is Para when it appears as omnipotence and freedom. It is Parapara when it wills to project world-order. It is Apara when it is essentially of the nature of succession. 2 Prior to creation it is pure, i.e., untarnished by the formal categories of subjects etc. 3 It is the perfect consciousness that assumes all the forms including the twelve-fold order of awareness. 4 It is the prius of the entire external and internal manifestation. All these logical constructions are essentially identical with Kalasamkarsini. That a unitary principle appears in

^{1.} T.S.,p.27. 2. स्वात न्यशक्ति क्रम्बीसस्दार क्रमात्मतर वेति विभाविमृति:। तदेव देवी त्रयमन्तरास्तामनृत्तरं मे प्रथयतस्वरूपम् ।।

T.A.1.5.cp.V.Bh.(B.A.),p.4.

^{3.} T.A., 4.148 and 176. 4. Ibid, 4.145-146. 4. Ibid, 4.147.

by its unrestricted freedom. There is complete cessation of all the sensuous and mental activities. It is described as discharging two functions, namely exhibition of difference within itself and display of causal potency underlying the descending and ascending orders of pentadic functionalism (five acts) of the ultimate dynamism. It is, therefore, pictured as the harmony of Srsti and Bhasa, prime and the final acts. It is consciousness-abode of harmony and the supreme speech in nature. Since the entire objective pluralism including Vaha-Saktis (five streams of supreme energy) and sense-powers is rolled back within its carton, it ever subsists as the transcendental subject (Para Pramata).

The principle of female divinity is itself the Lord Absolute.

^{1.} T.A. 4.147.

^{2.} M.P.(S),p.55.

स्तदेव कालतंकि विणया: कालतंकि विणि ति त्व यतस्वस्वरूप .,..., . . .
 स्व भेदप्रदर्शनं, तथानुलो मक्षत्यपंचकक्केतुत्वप्रदर्शनं च ।

C.G.C.(comm)., II, p. 48.

^{4.} साम्रस्यभूश्चेयम् .. त्रात्मानं परावाप्रूपं समर्सीमावयति । M.P.(K),pp.54-55

^{5.} T.A.V., I, p. 11.

^{6.} द्वादशैल्यतन्त्र क्रम्कमा भैरवस्त्वमसि दैवि ते स्थिति: । c.g.c. 3.105.

8. KALI AND SUDDHAVIDYA

In view of the metaphysical peripheries of the problem, an observation made by Krama scholars needs close attention. This point may be found true of other allied systems alike. Kala-samkarsini is depicted to have pure and perfect consciousness as its sole being. Kali has been adored as the presiding deity of Suddha Vidya (the pure knowing). By implication it is Suddha Vidya as such in the metaphysical context. Out of the dual meanings of Suddha Vidya (i) as an end, and (ii) as an instrument to self-recognition called Sattarka in Krama phraseology, Kali is identical with it in the first sense. In this sence the Suddha Vidya is a most comprehensive principle and is different from its name-sake, the fifth psychic category of experience in the pure order. 2 In a similar vein the Bhairavi in the Kula system is deemed to be identical with Suddha Vidya. It has been argued that if the ultimate principle, in its immanent aspect, is to be explained as nothing but self-consciousness, this necessarily has to be in the form of pure experiencing (Suddha vedana).

^{1.} C.G.C., 4.41; also see T.A.V., I,p.10.

^{2.} Ibid, 4.43; comm., II,p. 202.

^{3.} P.T.V., p.213.

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9. KALI AS ANAKHYA

Kala-samkarsini, Kala-ksayamkari in other words, as Anakhya or Anakhya Paramesvari is a supra-sequential principle that even curbs the tendency for the rise of time-constructions (Kala-vikalpa). In mystical phraseology the same has been termed Kula-rupa which is another name of Anakhya. 1 It transcends the level of whatever 'is' and 'is not'. Kali's presupposition is a logical necessity, should we want to swim across the temporal phenomena. The term Anakhya (indefinable) means a state defying a name which is a result of the lower grades of speech than Paravak. Though this is not of the nature of negation, yet it so appears. In the light of this, a work unique blissful experience of self-revelation takes place for the Yogin accounting for the Godly potency overflooding this state. At this level Anakhya and Bhasa, 3 reckoned as the thirteenth Goddess, do not differ from each other and it finally emerges as an all encompassing principle. 4 In the agamic tradition the existence of variety of divine forms in order to serve various

^{1.} वृत्तं पदमनार्यम्। Quoted, T.A.V.,I,p.9.

^{2.} B.U. (comm)., p.3.

^{3.} Anakhya and Bhasa are used generally as synonyms for Tirodhana and Anugraha, the two functions of Absolute. Here they are used not in functional sense, but in the sense of ultimate Reality.

^{4.} M.M.P., p.104.

ends is due to the agency of Krama (succession). All this variety vanishes in Anakhya and subsists as absolute unity. This is a sequenceless and transcendental realm. It is experience, pure and simple. It is Anakhya, Avyapadesya and Anamaka, simply because language fails to describe it. 2

10. KALI AS MAHABHAIRAVA-CANDO-GRA-GHORA-KALI

This naturally explains as to why the Mahābhairava-Caṇḍogra-Ghora-kali, a name given to Anakhya in mystical context, is declared to be the ultimate. This state abounds in the ontological unity of the categories of experience, e.g., subject, object and means of knowledge as well as the cognition (as self-consciousness) that revel in the variety of forms.

11. KALI AS RUDRA-RAUDRES-VARI AND VYOMA-VAMESVARI

Rudraraudresvari is another name given to Kala-Samkarsini. 4 The term carries an esoteric and mystic

^{1.} This idea is amply expressed by the following verse of an agama:

विक्षित्मला शुद्धा बाह्यसेवेदनोजिकता।

शिवसद्भावधर्मस्था ता ह्यनारूथेति विश्वता।।

^{2.} T.A.V., III, p. 132-33.

^{3.} या अस्मद्दशी पूर्णतया पर् इति परमेश्वर्युक्ता ।

^{4.} श्रीकाल संकर्णण्यपर्पयाया रूद्रशिद्रेश्वरी।

M.P.(S),p.39.

Ibid, p. 187.

M.M.P.,p.92.

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reference, though its philosophical meaning is no less significant. In Vrnda Cakra it is the Sixty fifth principle that is embedded in all the sixty-four aspects. The most common phrase dealing with its character portrays it as presiding or ascending the highest tide and the state of harmony. It pervades even the first of the five Vahas headed by Vyomavameśvari. Even the faintest residual trace is not found in it. Hence it is 'lean' (Kṛṣa) or lean-framed (Kṛṣatanu). The twelve-fold creation is attributed to Kala. In the sense-world the twelve-spoked emanation includes intellect and mind also. These twelve merge back into ego

इत्थं पूर्णस्वरूपापि महाग्रासैकबस्मरा । सवाँतीर्णा वियद्वत्तिमत्यजन्ती कृशा स्मृता ।। c.s.(MS),39.

^{1.} M.M.P., p. 194.

^{2.} परधाराधिकदसामारस्यम्: । V.Bh.V.,p.68,M.P.(T).7.57.

^{3.} This point must be clearly understood. Vyomavamesvari in the Krama system, the first of the five Vahas, is different from the Vamesvari of the Vamakesvara or Tripura system. Kala samkarsini has been identified with the latter.

The majority of authors, who have dwelt on the five vahas, are inclined to believe that the Kala-samkarsini is the highest category of which Vyoma-Vamesvari is the first sprout (cf.V.Bh.V.,p.68). The identification of Vyoma-Vamesvari with Kali (cf.Abhi.,pp.506-509) seems possible only in the view of Abhinavagupta (and of course, those who follow him) who on the testimony of his own Krama Stotra believes in the ultimacy of Mahesvara. Thus Kali comes to be His power.

^{4.} M.P.(T); 7.57. cp.

(Ahamkara), the thirteenth principle. This Ego replaces Rudraraudresvari in the sense-kingdom. The last of the sixty five aspects it is the highest and comes to be deemed as 'rest' (Viśranti), since the gradual elimination of succession is finally accomplished at this point. It is the supreme Grace, the highest principle described as Akularupini in mystic parlance. As soon as it shows its predilection towards concretization it leads to the emergence of the Kala-pancaka, known as Panca-vahas also, led by Vamesvari.

12. KALI AS THE SEVENTEENTH DEITY: ITS ONTOLOGICAL SYNTHETIC AND ANALYTIC ACTIVITY

The Kala-Samkarsini has been called Sodaśadhika or Saptadaśikala. The entire universe is reflected within it and is, therefore, identical with it as a reflected figure is with its reflecting medium. The idea is echoed in Pratyabhijna also. This seventeenth power is reflected in Bhasa, the fifth and foremost aspect of the absolute's functionalism. It is pure indeterminacy. The sixteen powers form the content of ephemeral multitude while the last one constitutes their prius. Thus the seventeenth power

^{1.} M.P.(T),7.51-101.

^{2.} V.Bh.V.,p.68.

^{3.} M.M.P., pp. 105-6, 184-185.

^{4.} Bhas, II, pp. 135-136.

aspect of the Godhead. This unitary principle breaks into true effulgence and self-awareness (Prakasa and Vimarsa respectively). It is the unison and harmony for both and is alluded to as Bhairava and Bhairavi or Sakti and Saktiman analytically. Thus it refers to the ontological synthetic activity and the ontological analytic activity of Kali. This is why it is called a Yamala principle. It is the fundamental source of the fifty letters of the Indian alphabet representing the ideas basic to the constitution of the world as well as of five flows and all the mystic circles standing for the categories of experience and their totality. Thus the Seventeenth principle comes to be an alogical, metempirical principle explaining as it does how the world of duality comes into being from a monistic source.

13. THE KEYNOTE OF KRAMA SYSTEM

metaphysics of the Krama is a journey from the grossest determinate state of the logical construction to the pertract the fect indeterminacy. Determinacy must be transcended; logical construct must be pierced through, is the key note of the system. It is in the nature of things that the purification of the determinate experience is strongly advocated. The twelve, sixteen, and sixty-four-spoked wheels presided over by the Kala-Samkarsini are, in simple language, the vehicles of the levels of experience ranging from determinacy to the indeterminate ultimacy.

14. KALI: A COMPARATIVE LOOK INTO THE COGNATE TANTRIC

A DIGRESSION: The Perfection of the Lord which is Perfect Awareness or Intelligence has been accorded numerous nomenclatures such as Spanda, Kula, Samarthya, Urmi, Trisika, Kali, Karsini, etc., in the agamas bringing forth their specific character and career. The entire universe of being can be summarily disposed of under three powers, viz., Para, Parapara, Apara. The ultimate power (Para) or Perfection, which grasps the trinity as identical with itself and is known as Para, Matrsadbhava and Kalakarsini and so, on, only goes to reflect the substantially common ground covered by the individual systems.

A close look into various tantric lores reveals
quite a few interesting parallelisms. Tripurasundari of the
Vamakesvara sect, Sara of the Sara system, Kauliki or Visarga
of the Kula system are the counterparts of the Kali or Kala
samkarsini in the Krama system. Abhinavagupta in his
Tantrasara tries to reconcile the various epithets and
appellations accorded by agamas that these adjectives etc.are
end-oriented. These parallelisms are carried to their

^{1.} T.S., pp. 17-18.

^{2.} T.A. 3.67-70; 3.143, 146; P.T.V., p.144; V.M.V., pp.28,105.

^{3.} P.27.

farthest limit. According to Sivopadhyaya the supreme divinity of the Krama system finds its counterpart Prajnaparamita of Buddhist Tantricism. Apart from this affinity the Buddhist Tantricism also talks of Prajna or Kali and conceives her as the spouse of the Lord - the Lord Absolute of Karuna Sunyata. It appears that all the tantric sects were interknitted by a close affinity of theses and themes. This offers a remarkable field for future research. The point is further corroborated by the profuse similarity of diction in the presentation of respective deities as ultimate. 3 For instance, Tripura is described as a uniform continuous principle of self-consciousness transcending all barriers of time, the most pervasive category. Visarga or Kauliki is represented as Seventeenth crest (Kala) and is said to be Akularupa. Like Mahesvara of Recognition-school, Kali too has been identified with Pratibha. This equation is echoed by almost all the authors in their respective spheres. Agreeing with each other with regard to fundamentals they

इति क्रमस्तोत्रस्वादात् अपादानत्वेनपरैव देवी देशकालाकारावच्छेदिवना शिनी समालम्भनीया । स्थाव मगवती निरावरणाङ्गा प्रज्ञापारिमता इति उच्यते । तत उवतम् इयमेव शून्यमूमि: विज्ञानतीत्रे परमश्वित्वेन उपिदिष्टा ।

V.Bh.V.,p.141.

^{2.} Cf. ता त्रिक बोद्धसाधना और साहित्य, नवनाव्हिपाध्याय, p. 160.

^{3.} Cf. V.M.V.,pp.6-7;M.V.V.,I.889-894;P.T.V.;p.164;T.A. 3.67, 253-254.

all declare that each of them constitutes the supreme realm of experience and existence and is the original source of whatever comes within the ken of our knowledge, experience and existence. Probably the genesis of their mutual distinction lies not so much in their respective metaphysics as in their practical aspects.

15. THE TWO LINES OF THOUGHT OWING TO DIFFERENCE IN EMPHASES

Though no ontological difference between Siva and Sakti, Prakasa and Vimarsa is maintained and Samarasya is declared to be the fundamental character of reality—where all diversity is reconciled in unity—, slight predominance of either aspect makes all the difference and answers the existeing variety of approaches towards the realisation of the Supreme principle. Thus all the parallel concepts, representing as they do several lines of thought, can be divided into two groups, one emphasising the luminosity aspect and the other the awareness aspect. This divergence is clearly descernible within the fold of Krama system. One group leans towards Siva or Prakasa aspect as the ultimate and treats Kali as subordinate to the Lord, while the other takes Vimarsa as the most fundamental and thus elevates Kali to the Supreme position of the Absolute.

16. KALI: A CULMINATION OF VARIOUS PHILOSOPHICAL CONCEPTS OF TIME:

It may not be totally out of the context to suggest that a study of the concept of Kali as a supreme metaphysical

and sole ontological principle in the Krama system brings the student to the threshold of an interesting phase of the history of Indian Philosophy. On the one hand it brings out the latent but close correlation among the cognate tantric creeds which still call for a scientific and thorough study in their proper perspectives and, on the other, emerges as a culminating point of various philosophical concepts of time-force (kāla-sakti) and mythical accounts of the same as a transempirical category.

^{1.} Cf. Atharva-Veda 19.53.5 (Kala-Sukta) and 19.54.6, Mundaka-Upanisad 1.24-26 (perhaps contains the first ever reference to Kali); Gita 11.32; Gaudopada-Karika on Mandukyopanisat 1.1.9; Visnu-Purana 1.2.8, 1.2.24; Ahirbudhnya Samhita, vii.5,6. etc.etc.

DYNAMIC ABSOLUTISM

(A study of the Absolutic dynamism in all its aspects, e.g., ontological, epistemic and esoteric, vis-a-vis the five cycles, namely, Srsti, Sthiti, Samhara, Anakhya and Bhasa.)

(527 - 644)

[Preliminary (527) - Relevance of the present treatment to Sāktopāya and its metaphysics (532) - Saktyāviskarana (532) -Krama as Pancartha and Catustayrtha identified with fivefold functioning of the Ultimate (534) - Srsti Cakra: Cycle of creation (542) - Sthiti Cakra: Cycle of Sustenance (544) -Samhara Cakra: The cycle of withdrawal (546) - The significance of the three cycles (547) - Anakhya Cakra: The cycle of the unnamable (549) - The nature of Anakhya: Concept explained-Anakhya Cakra as Samviccakra and Saktopaya (561) -Controversy about the precise number of aspects in Anakhya Cakra (566) -Core of the problem with reference to cognitive process examined (572) - Anakhya: The Pujana Krama versus Samvit Krama (576) - Kalis, i.e., different levels of cognitive experience and spiritual progression (579) - Powers in relation to object of knowledge (576) - Srsti Kali or the creative aspect in relation to the object (580) - Rakta Kali:

Power of sustenance in relation to object (583) - Sthiti Kali or Sthiti Nasa Kali: Power of withdrawal in relation to object (588) - Yama Kali: the power of inexplicability in relation to object (590) - Powers in relation to means of knowledge (595) - Samharakali: Power of the creation in relation to means of knowledge (597) - Mrtyu Kali: The power of sustenance in relation to the means of knowledge (600) -Rudra Kali: Power of withdrawal in relation to means of knowledge (603) - Martandakali : Power of Anakhya in relation the means of knowledge (610) - Powers in relation to the subject (613) - Paramarka Kali: The power of creation in relation to the subject (614) - Kalanala Rudra Kali : Power of sustenance in relation to the subject (616) - Mahakalakali: Power of withdrawal in relation to subject (619) - Mahabhairava Candograghora Kali: Power of the indefinable in relation to subject (622) - Some concluding remarks regarding anakhya Cakra (624) - Four sub-cycles pertaining to Anakhya (627) -Bhasa Cakra: The cycle of the Absolute effulgence (634) -Bhasa as the principle of ultimate transcendence and transparence (635) - Five cycles and the scheme of worship in the system (638) - Mutual relationship of the five cycles and conclusion (640). 7

1. PRELIMINARY

The Krama system gives a system of dynamic absolutism in which the Absolute, out of the necessity of its nature as consciousness spontaneously moves itself through its will-power, and ultimately splits itself up into the subjective and objective order. But, as this emanation is an emanation of the self-evolving thought, there cannot be anything like outside or inside; yet, such is the mode of the emanation that each individual self seems to perceive an objective world before it. "The ultimate principle", to quote Dr. S.N. Dasgupta, "is pure consciousness endowed with self-spontaneity, and it is this self-spontaneous consciousness which manifests itself as psychological categories and as objective data side by side, and this makes the whole world of mind and matter with all their developments essentially spiritual in nature. "The world of matter and that of mind are then both equally spiritual, only their spontaneity is manifested in different grades of perfection."

The perfection, in the system, means harmony. The absolute, ultimately, has been conceived of as a melting

^{1.} Indian Idealism, p. XXIII.

^{2.} Ibid. p.194.

terminus of opposites and contraries. 1 The Krama system does not hesitate in claiming that the Universe of our discoursge or any section of it - including the experiencing subjects - cannot enter on the stage of harmony, until it has exhausted all forms of opposition2 reducible, in the system, to the 'I' and the 'this' expressions. "And the result of that harmony", we may quote with profit the words of B.K. Mallik, "must be unity, as it is unity that alone can represent the realization of common purpose, the sine-qua-non of organic life. If harmony must mean that different centres taking part in it must imply a common purpose, and if different centres can only function to realise that purpose, there must be a stage to represent the realization of that purpose. Harmony without that realisation has no meaning and as the common purpose is bound to be monistic and singular, the realisation is bound to be mank a unity." Though these words have come up in the context of his own metaphysics, they sound aptly meaningful in the present context also.

K.S.(A).8.

K.S.(A).8

स्वर्य मासा योग: सकलभवभावकमयता
 विरु दैधमी थे: परिचित्र नथा वित्र गुणा ।

^{2.} परिच्छेदाभावाव पर्मपरिपूर्णं द्वमसम् ।

^{3.} The Real and the Negative, p. 467.

The Krama system comes out with a momentous conclusion and approximates to the most modern metaphysical systems of today. It is the mind (consciousness) and, for the matter, the universal mind, which is the ultimate unchangeable reality. But the Krama would never take it as the subject as opposed to what is called the object. This equation, Krama must warn, consciousness -reality should not be interpreted on the lines of Advaita Vedanta. Consciousness in Advaita Vedanta is simply a subject, though ultimate, and contentless. Nothing can be deduced from it except by introducing another concept known as Māyā, which too, is wholly inexplicable.

The Advaita thinkers cannot argue that though we cannot deduce anything from the ultimate mind it is not for that reason without content. It is endowed with a rich content, though indescribable, because homogeneous. The Krama is logically more consistent. To say simply that I feel to be a positive content is one thing, to say that it is positive because other truths can be deduced from it is another; and every rational enquirer will prefer the latter. It is here that the Krama metaphysics has a rational bias, and constructs the epistemic and mystical superstructure, whatsoever, on the firm ground offered by the rational stand it has taken with regard to the nature of reality. Krama is not opposed to the idea of reality as ultimate subjecthood or mind. What it is opposed to is the conception of the

ultimate subject as contrary to the object. Reality is not negative, that is, it is not without a content; it is rather replete with content. All other truths can be and are deduced from it. And these deductions are truths by virtue of their being deductions from the Supreme Truth. They cannot be otherwise. These deductions are guaranteed by the inherent dynamism of Reality, thereby ruling out the the adhoc introduction of any concept such as Maya. Even the Maya itself in the Krama system is a deduction from the ultimate implying that the object, the 'this' element in experience, is not opposed to the subject, the 'I' element.

But this assignment which involves indirect criticism of the two systems holds good in the figurative sense only, otherwise the Sunya or Anakhya state of Krama and that of Sunyavadin, and for that reason that of Advaitin, are taken to be mutually different owing to differences in their bases. Vide.

यत अवेष जेयदशानास्पदम् , अनुपादेयम् , यत् शून्यं सर्वालम्बनधेर्मश्च सर्वतत्त्वेरशेषातः । सर्ववलेशाश्यः शून्यं न शून्यं परमार्थतः ।। इति उक्तस्वरूपम् ,

सावस्था काप्यविज्ञेया मादेशा शून्यतौच्यते ।न पुनलांकि द्यैव नास्तिक्याधानिपातिनी॥ इति उक्तत्वात् यदेव वेद्यस्य अग्रक्षणं तदेव शून्यत्वं, तेन सुगतस्तमाविता शून्य-मूर्ण्या, देवीनयोपासिना व अन्या ।

^{1.} It should now be clear why the Krama thinkers take the Advaitin's concept of Brahman as negative in content or structure. They do not stop here, but go further and even treat the advaitins on a par with the Bauddha Sunyavadins. Both have been assigned the Anakhya stage in the Krama hierarchy of objective emanation - असदेवदम्म आसी दित्यमावब्रवादिन: शून्यतामिमानिनो माध्यमिकाश्च अमाख्याकृत्यायामिव स्वात्ममात्रस्भ रतालदाणामात्मतस्माहः ।

М.М.Р., p. 11.

Instead, the former is deduced from the latter. Were it not so, the harmonious realisation would never be possible. If they are opposites, they are so in the limited sense only, viz., in constructing and working out the system of the universe they act as opposites only to let their opposition vanish in the final realisation. This is what harmony implies. The whole process of Samviccakrodaya (rise of the cycle of awareness), which constitutes one of the nine most important features of the Krama system, we maxxxdx is directed towards realisation of that harmony where the ideal stands actually realised by all the centres, subjective and otherwise, participating in this great project. It is why, the Krama thinkers are never tired of repeating, the ultimate, i.e., Kalī, is called Perfectionconsciousness and the whole universe can be exhausted in its three powers, namely- Transcendent (Para), Transcendent-Empirial (Parapara) and Empirial (Apara), that assume all the forms including the twelve-fold order of Awareness, and suggest how the self-spontaneity manifests itself in varying grades of perfection. Since what we encounter in the beginning of our quest for Reality is the graded perfection alone, Krama system enjoins the gradual course of selfrealisation through the successive purification of determinate

^{1.} T.S., p.28.

thought-constructions (Vikalpa-Samskara). The Awarenesssycle (Samviccakra) comprising twelve Kalis amply demonstrates this initial aspect of the system.

2. RELEVANCE OF THE PRESENT TREATMENT TO SAKTOPAYA AND ITS METAPHYSICS

As has already been mentioned, Saktopaya, that is, the Krama system is a name of a very wide range of spiritual pathways that lead to the final attainment. Out of this group the three, namely, Saktyaviskarana (recognition through discovery of intrinsic potency), Krama-Catustayartha (four-fold functionalism) and Vikalpa-Samskara (purification of determinate construction) happen to be the most important. All the three incidentally find full expression through Samviccakra or the cycle of Awareness which is going to be discussed presently. Since all the three are teleologically oriented to reach the common goal- indeterminate ultimacy- their agreement in detail is not only intelligible but natural also.

2-A. SAKTYĀVIŞKARAŅA

Let us begin with the process of Saktyaviskarana, a phrase borrowed from Utpala together with all its associations (श्वर्याविष्क्रणोम प्रयमित्रापद्श्यते I.P.K.1.1.3). According to Ksemaraja, who must be credited with adding this Upaya as Sakti-Cakra-Vikasa (expansion of the power-

cycle) to the itinerary of Saktopaya, whether it is the transphenomenal order or the phenomenal one, the Divine Essence always retains its authorship of the five-fold act, viz. Srsti (emanation), Sthiti (sustenance), Samhara (withdrawal), Vilaya (concealment) and Anugraha (grace). The equation, in this respect, between mundane and transmundane manifestation suggests that the ultimate principle carries out the five processes even in the condition of Samsara. This authorship of the pentadic functionalism occuring within one's own personal experience, if pursued steadily with firm understanding, reveals the true nature of the absolute, i.e., self, to the seeker. What we call Jivanmukti (liberation within life-time) is not something adventitious, but consists in knowing the universe as an unfoldment of one's own essential being. This aspect of selfunveiling is characterised as Saktyaviskarana.

1. तथापि तदत पंचित्यानि कर्ौति ।

P.Hr. 10.

2. स्विमिदम प्रविवध्यत्यकारित्वम आत्मीयं सदा द्वैद्धप्रतिपत्त्या परिशिल्यमानं माहिस्वयंस उन्मीलयत्येव मिक्तिमाजास ।

Ibid, p.63.

2-B. KRAMA AS PANCARTHA AND CATUSTAYARTHA IDENTIFIED WITH FIVE-FOLD FUNCTIONING OF THE ULTIMATE

The unusual attention, which the present system has focussed on the fivefold function of the absolute in both realms, has won for it the title of Catustayartha and Pancartha. 2

It is Catustayartha, when we leave out the fifth function, i.e., dispensing of grace (Anugrahitrta), as it is nothing but becoming the absolute itself. And Pancartha, obviously, includes the fifth one also. We shall see, later, that these are instrumental to the emergence of the Awareness-cycle or the cycle of Powers. The point, at issue, merits consideration in a wider perspective and greater detail. In

1. क्रम: चतुष्टयार्थः । T.A.V., I.p. 150 सष्ट्यादिचतुष्टयमेनक्रमार्थत्वेन प्रतिज्ञायते । स्कस्य चित्प्रवाहस्यक्रमभेदः स्वगीचरे । इच्छाज्ञानिक्रयाभियः क्रमार्थः सोऽभिधीयते ।। भेदेश्चतुर्भिरेकस्या शक्ती यत्क्रमणां क्रमात् ।

- स्ष्टिस्थितिलयानाख्यै: स क्रम: परिकीर्तित: ।।

Quoted, Ibid., p. 45

M.P.(S).,p.42

2. प्रपानविनिन्नयम्व प्रपानयन् प्रकटपनार्थर् हरूनमित्कथाम् । प्रकाशयामास महेश्वरः स्वयं परं परामर्शमयीमहस्कुराम् ।।

M.M.P., p. 63.

the last chapter various meanings of the root Kala, such as Ksepa, Jnana, Samkhyana, Gati and Nada, have been brought to our notice. All of them are identifiable with these five acts, viz., Srsti, Sthiti, Samhara, Anakhya or Vilaya and Anugraha respectively. Similarly, it may be noted that in their nature and structure they anticipate Iccha, Kriya, Jnana, Ananda and Cit, respectively. These two equations, if kept in mind, would facilitate us to understand their character and mode of behaviour even with regard to the part played by them in the epistemic context. Consequently, the sub-equations of creation (Srsti), sustenance (Sthiti), withdrawal (Laya), etc., with the knowable, the means of knowing and the knower respectively should, therefore, cease to baffle us. 3 These five acts have been differently termed in the several schools of the Krama system owing to their affiliations with different Pithas. The most popular nomenclature comprises Anakhya and Bhasa for Tirodhana and

अनारूया चित्परा शुद्धा तित्वका सिष्टिरिष्यते । स्थितिस्तन्मजनं मध्ये सैहारस्तिन्नवर्तनम् ॥ इच्छानुपातिनी सिष्टः स्थितिश्वित चमत्यतिः । तदमावन सेहारो यस्यान्ते देवतानयः ।

^{1.} Cf. ibid.,pp.60,63; K.S.(A).14;, see ब्रेप्ट the following verses which are quoted by Sitikantha in M.P.(S),p.45: वित्यादिकावती स्पिस्तत्र शक्ति: स्थिति: स्पृता । ततो निवृत्ति: संहारों ऽनाल्या त्वावन्तमध्या ।।

^{2.} In Catustayartha Ananda is dropped and Anakhya coincides with Cit.

^{3.} त स्वामी सैष्टिस्थितिलयम्यस्पू जिंत र चा स । शशाकाकांग्नीनास युगपद्दयापायिकम्बा: ।।

Anugraha respectively, the first three terms remaining unchanged. Similarly, in another tradition Atti, Troti, Prapti, Virati and Visranti replace the usual phrase of Srsti, Sthiti, Samhara, Vilaya and Anugraha. Yet other traditions supplant these with Udaya, Avabhasa, Carwana, Kalagrasa and Visranti² as well as Abhasana, Rakti, Vimarsana, Bijavasthapana and Vilapana respectively.

Since the entire metaphysical base of the Krama system is realisation-oriented, these functional concepts will be examined with reference to the empirical subject and his world of objective experience. Let us take, for illustration, the case of the perception of a post. When a person rivets his eyes on a post, his bare inclination to do so amounts to 'creation' of the object (i.e. post). Creation consists in taking an object (post) as distinguished from the other (i.e. pitcher). Persistence in such a cognition, even for two or three moments, brings out the phenomenon of sustenance; because sustenance is nothing but the staying on of the object in the same condition. But the moment he diverts his attention from the previous object (post) to a new one (pitcher), the previous object is said

^{1.} M.P.(S), pp.41,42.

^{2.} Ibid., p.42. cp. S.P., p.48.

^{3.} P.Hr. 11.

to stand absorbed (Samhāra) and the fresh one, in question, created. Yet, there is an intermediate or transitional state caused by the transit from one state to the other. This is called the fourth state, i.e., Anākhyā casting aside all the objective association, and is said to be characterised by pure consciousness. In our case this state marks the transition from the diversion from the post of the cognition of the pitcher. Now comes Bhāsā (The Light) which, though immanent in all these processes, claims immunity from them. 1

These acts admit of one more explanation as well. It is common knowledge that a post is usually made of wood; yet, on the occasion of the post's perception, we are not necessarily conscious of its having been manufactured out of wood. Hence, when a post is perceived as a post, its latter aspect (i.e. being a product of wood) remains unnoticed and similarly, when the latter factor is taken note of, the former one recedes to the shade. In each case, whichever (of the two) is perceived is created while the remaining one stands withdrawn. But the complex perception of the post as a m whole, e.g., a wooden post, in which both the factors are called upon to render their part, marks out the state of sustenance, because the individual brightness of the two cognitions is for the time

^{1.} M.M.P., p.53.

being lost in the said configuration. Once the object, whatever be the case, has served its purpose, the determinate consciousness - 'this is a post' - subsides. This period of qualm is known as Anakhya, the unnameable, followed by the state of realisation of the self-spontaneity of the ultimate thought called Bhāsā. It is in this context that a reference may be made to Ksemaraja's observa-According to him, transcendental consciousness, while entering into the sphere of the body etc., in the process of self-externalization, "makes objects like blue etc., appear in definite space, time etc. Then with reference to appearance in definite space and time etc., it is His act of emanation (Srstrta); with reference to appearance in another space and time etc., it is His act of withdrawal or absorption (Samhartrta); with reference to the actual continuity of the appearance of blue etc., it is His act of maintenance (Sthapakata)"; act of concealment (Vilayakartṛta) consists in making the object appear as different and that of dispensing grace (anugraha) lies in appearance of everything

^{1.} M.M.P.,p.53.

^{2.} P.Hr., pp.62-63. Also cf. M.M.P., p.53. Mahesvarananda's treatment of the point, in hand, has actually been drawn on Ksemaraja's.

^{3.} We have tried to retain the translation by Jaideva Singh, in general, except modifying it when there was a difference in interpretation or else occasion demanded so.

as essentially identical with the supreme principle of self-effulgence. By taking another illustration, in which the perception of the yellow follows the perception of the blue, the idea may be made still clearer. Such a case, at the outset, would present the percipient as withdrawer (Samharta) from the point of view of the cognizer of the blue already manifested. But the same would mean creatorship for one who is perceiving yellow being manifested. Sustainer is he with reference to the manifestation of distinction. He exercises concealment with reference to the object whose impression the heart has retained. He comes to be known as dispenser of grace in view of his letting the world, which has been reduced to a germinal form, i.e., memory etc., identify itself with pure awareness. These very five acts have been differently termed in the Krama terminology, e.g., manifesting (Abhasana), relishing or attachment (Rakti), self-realising (Vimarsana), settling of the seed (Bijavasthapana), and liquefying (Vilapana) respectively. These

Sp.S.,p.12, also see M.P.(S), pp.44-45.

ग्रथा प्रथमामाधितनीलतद्भा स्कमावापेदाया धर्दत्वम् , अवभाधमानपीत-तद्भा स्कमावापेदाया धर्दत्वम्, विच्छिन्नताभाषाचपेदाया स्थितिहेत्ता, अतः धर्मार्ष्टपतापादितामाधापेदाया विलयकारित्वम् , शृद्धिविदेवया-पन्नप्रविलापितस्मृत्यादिबीजभावामाधापेदाया अनुगृहीत्त्वम् इत्येवं धर्वदा धवापु दशापु पविवधकृत्यकारित्वम् माहेश्वरमेव स्कर्ष्टपं धर्वत्र जुम्भमाणामव-स्थितम् । तत्रैवकेष्णाचिदेव अनुत्तरसमाधिमाना धिष्णा अधिरोहित न तु अन्येषा देहा वहंभावभाविनाम् ।

have been reinterpreted in terms of perceptual functioning of the senses. Thus, from the exclusive Krama point of view, whatever appears through the successive functioning of the sense-divinities is, so to say, emanated. An object, thus brought forth into appearance, is said to be sustained in experience by the Sthiti-devi (maintenance-goddess) so long as it is enjoyed by the particular cognitive sense. It is withdrawn at the time of confident grasp, viz., "I have known the object." However, when in the process of withdrawal the object of experience generates various inner impressions of doubt, i.e., contraction of nature, it is pulled up to the state of concealment (vilaya or Anakhya) by making it acquire the germinal state of the future creation. When this world in the germinal condition is held back inwardly, and anything else that figures in our experience at that moment is brought to sameness with the quintessence of the knowing self, through the processes of Hathapaka and Alemgrasa (that refuse to tolerate any determinate experience and existence as separate from consciousness), it is regarded as the state of Anugraha. In other words it is the attainment of perfection, an outcome of supernal grace.

^{1.} Ksemaraja adds - श्रीमन्महाधद्दिया द्गारादिदेवीप्रस्पार्मणर ...
Ibid, p.64. Curiously enough, Jaideva Singh translates
श्रीमन्महाधदिस्यर as 'from the point of view of the highest
end' which is not substantiated by facts. It simply means
"from the point of view of the Krama."

^{2.} P.Hr., pp.64-66.

Ksemaraja takes up this problem in detail in his Spanda-Sandoha written with the sole purpose .of explaining as to how this realm of Sakti-Cakra-Vikasa contributes to the self-recognition. The five-fold function of the absolute is raison detre of the world. But, does it not come in conflict with the established Krama view that the various phenomena of creation and destruction etc., of the universe are brought about by their respective presiding deities ? For Ksemaraja there is no discrepancy between the two views. His interpretation of the phrase 'Sva-Sakticakra-Vibhavam " (Sp.K.1) in his Spanda-Nirnaya leaves no doubt on this score. For him, the Absolute, Manthana Bhairava (be it noted that Ksemaraja agrees with Abhinavagupta in holding the supremacy of Mahesvara), is the source of the entire cosmic sport embracing creative activity, manifestation, enjoyment and absorption which all proceed from the cycle of twelve divinities, such as Srsti, Rakta, etc., the presiding deities of creation etc. But, while these divinities perform their functions, they do so under the impact of a close embrace of the Lord. 2

^{1.} Sp. S., pp.16-20.

^{2.} Sp. N., p.6; cp.

अनगंतस्वात्ममये महेशेतिष्ठन्ति यस्मित् विभुशक्तयस्ताः । तंशिक्तमन्तं प्रणामामि देवं मन्थानसंज्ञं जगदैकसारम् ।। K.S.(A).28.

This fivefold functional activity of the absolute has a consistent and uniform flow and is revealed to those alone who are endowed with tremendous spiritual awakening.

3. SRSTI-CAKRA : CYCLE OF CREATION

We may now switch over to the other margins of the Five Functions. All these acts, functions, or states of the absolute agency have been conceived, in their own right, as constituting the five cycles (cakras) all going by their respective names. These cycles, in the esoteric language of the system, reflect the flow of Universal energy as a continuum. Hence mutual pervasion among them is not ruled out, rather it is accepted to be the self-evident inference from it. Their acquiring of the individual name depends on predominance of the respective function over the rest of them. Though each act incorporates the semblance of all other acts, the predominance of one implies the emergence of the variety with regard to that one only. Without looking deeper into all these cycles,

^{1.} तत्तद्दिक्ताशोपसंग्रहात् संस्यादीना पृथग्वयवस्था । М.М.Р..р.101

^{2.} ततश्व स्ष्ट्यादिप्नवृत्यान्तगतमिललमपि वैवित्रयमेकस्या सष्टावैव परिस्फुरतीत्युक्तं भवति ।

some brief observation should suffice presently. Srsti, Sthiti, Samhara, Anakhya and Bhasa - the nature of these acts consists in Kriya (Jnana) Iccha, Udyoga (effort) and Pratibha (lit., Shining to). The very dynamism of the Lord is known as Bhasa. On the analogy of an unruffled and calm ocean that suffers the rise of waves after waves on its surface owing to it contact with air, it may be suggested that it is Bhasa which supplies the basis for the rise of all acts in succession. Thus creation is said to be the synthesis of five processes, namely Udyoga, Avabhasa (manifestation), Carvana (chewing or relishing), Atma-vilapana (self-11quefying) and Nistarangatva (wavelessness). All of us, the empirical subjects, are invariably associated with each of these processes. For example, the function of a potter may be analysed. In the first instance, he gets ready to create externally what erstwhile was one with his thought. This is Udyoga. The idea achieves a concrete shape with the aid of a stick, wheel and other instruments. This is Avabhasa. In the third instance, while employing the product in service of many a purpose, he constantly takes the object as his own. This is called Carvana. The moment it has served its cause (arthakriya), the potter gets indifferent to it. This is the fourth instance known as Vilapana, followed by the fifth and final stage called Nistarangatva, when even the memory of the purpose served by the pot vanishes. And thus, though the Bhasa is beyond Krama (succession), it appears to be successive due to its inherent

The cycle of creation is said to consist of ten crests or aspects (Kalās) with reference to the five processes described above and their agents. In the mystic terminology they are known as Yonis and their Siddhas. These Kalās reflect the absolute's first propensity toward self-concretion.

4. STHITI-CAKRA: CYCLE OF SUSTENANCE

nance. Sustenance consists in continuation of the emanated until the desire to withdraw them has arisen. It has twenty two aspects, namely, (i) four lords of ages (Yuganāthas), who preside over their respective spiritual seats (Pīthas), are known as doer (Kartā), knower (Jnata), resolver (Vyavasītā) and conscious or Aware (Cetā). They are responsible for the rise of different worlds under the various

^{1.} M.M.P.,p.101; The views expressed by Dr. Gopinath

Kaviraj in his ता त्रिक वाङ्मयं में शाक्तदृष्टि (pp.90-91)
are taken from M.M.

^{2.} Ibid; M.P.(S), pp.112-114; M.P.(T) 8.7 -पंचाकाशस्त्रहपस्य सन्द्रस्यानुहपतः । योन्यादिपंचहपेणा पूजनात्मा यतः स्थितः ।।

^{3.} स्थिति हिंगम स्टाना पदार्थाना यावद सीजही वार्षेदयमेवयाकृत्येन अवस्थानम् यद्क्तं स्थितिनाम स्वरूपस्य तत्तद्भूपतया प्रति: ।

states of experience namely, wakeful, dream, deep sleep etc. To these four the number of their spouses, the presiding divinities of those Pithas (Oddyana, Jalandhara, Furnagiri and Kamarupa) may also be added. These four are known as Kriyā (activity), Jñapti (understanding), Vyavasiti (resolving or determining), and Citi (conscousness). All these are assigned to the head-wheel (Sirascakra) .(ii) Next come the twelve princes (Rajaputras) that live in hexagon (Satkona) of the heart and form two groups of six each. The former, known as Sadhikara (with authority), includes intellect plus five organs of action; while the latter, known as Niradhikara (without authority) comprises mind and five organs of intellect. 2 (iii) And, in the centre of that hexagon are seated the two, i.e., Kulesvara and Kulesvari that stand for 'ego' (Ahamkara) and 'egoity' (Abhimana-Sakti). This completes the total aggregate of twenty two aspects which lie at the root of self's emergence as the multitude of forms. The lords of the ages impart significance to this cycle.3

^{1.} M.M.P., pp. 102-3; also see M.P.(S), pp. 114-116.

^{2.} राजनाव प्रकृतिरजनाच्य मा राजस्तामन् बोधकर्मणाः । णदं त्वया पृथामी प्रवर्तकाः पुत्रमावमिध्रोपिताः शिवे ।।

C.G.C.2.43.

युगनाथप्रसादेन सर्वदास्य स्थितिर्यंत: ।
 अतस्तदात्मकत्वेन स्थित्यात्मा पूजनक्रम: ।।

5. SAMHARA-CAKRA: THE CYCLE OF WITHDRAWAL

The sustenance- cycle is succeeded by the Samhara-Cakra (i.e. cycle of withdrawal). Withdrawal consists in holding and drawing the objects - the externally manifested. back to their native fold, e.g., self, in the form of latent traces (Vasana) containing potentials of the future creation. Here the eleven Kalas happen to be at work. The 'Ego' (Ahamkara) represents Antahkarna (internal organ, viz., Manas, Buddhi and Ahamkara) taken as one composite entity. This, together with ten sense-organs, accounts for the eleven Samhara-Saktis (potencies of withdrawal) which emerge after consuming the former. At this level, the ego works as the subject (because without this the concept of limited subject is meaningless), sense organs as the means of knowledge, and the objects of these senses as knowable. These Kalas are nothing but those aspects of the ultimate dynamism which stand for the internal grasp of this triad.

The notion of Eleven Rudras, in Saiva and Hindu pantheon, may be easily understood with reference to these Samhara-Saktis.² All the three cycles form the various

प्रस्तारो नाम बल्लिबान्ताना भावामा पार्मेश्वर प्रकाशे पुन:
प्रस्त्योचित्येन ब्रह्मानादिनीत्या वासनात्मत्यावस्थानम् ।
M.M.P.,p.103

^{2.} M.M.P., p. 103. For treatment of this problem from the point of view of the alphabatical matrices cf. M.P.(S), pp. 117-118.

modes of self-adoration characterised by indeterminacy. The main objective of these cycles is to make an allowance for all the spiritual aspirants, who have come up to the respective levels of these cakras with an unflinching mental attitudes, to have for ever the process of time nullified (kālagrāsa) at all the different levels of experience.

5-A. THE SIGNIFICANCE OF THE THREE CYCLES : e.g. SRSTI, STHITI AND SAMHARA

The author of Mahanayaprakasa gives sufficient hints to the effect that a controversy prevailed amidst the sub-schools of the system with regard to the utility and efficacy of the three cycles. The controversy reached the touching heights, and one of the schools actually went to question the very merit of propounding the concept. They are of the opinion, once the mortification of the

M.P.(T)8.20-21

2. कथनादेव येषा ति विशान्ति गरित । सिष्टि स्थिति हार् क्रियो न कुर्वते ।। वृन्क मानन्तर तैरनार्थ्य क्रिमण्यते । स्पर्यादिक विश्वति तन्मते नैवप्ज्यते ।।

अगांवतार्संहार्क्शणामित्थमिष्यते ।
प्रान्तात्मस्वरूपाणाां क्रमोऽयं निर्विकल्पकः ।।
अत्राधिरुवितीनां व्युत्थानावसरेऽपि यव ।
कालग्रासो मवेन्नित्यं नानान्भवभूमिष्यः ।।

process of time (Kālagrāsa) has been accomplished by the aspirants, all their psychoses would naturally subside at the final point of concurrence (Samkrama) - a state of unobscured vision and complete rest. Such elevated aspirants are led to ultimate bliss by a little guidance and for them these three cycles are of no use. On their part, they want Anakhya-Cakra (the cycle of the unnamable) to be worshiped, after Vrnda Cakra. But differs the author of the Mahanaya-Prakasa (T) , for, in his view, the practice and grasp of these three cycles (viz, Srsti Sthiti and Samhara) not only causes the miraculous control over the atmosphere, both internal and external, but also induces an additional sense of self-fulfilment. The scriptural texts, such as the Viravali and the Siddha-Sutra actually inspired the author in formulating such a stand. The scope of threefold cycle can be extended to all the spiritual processes namely, kathana or Uccara, Pujana and Samkrāma. But more important than this generalisation is the author's remark that these three wheels share a common feature, in the sense, that they are intended to achieve

^{1.} अस्मन्मतेऽपि तदपि परिपूर्णार्थिमिष्यते । स्तव्समारू दिवशाव प्रभावोहि प्रवतते ।।

M.P.(T) 8.26. For these concepts see Capter 5.

self-revelation (ब्रात्मज्ञानसम्बति:), constitute a type of cognitive process akin to retrospection of the objective perception (निजैमांबानुमासात्मकि:) and are, thus, deemed to realise their essence as submergence in Awareness (सीवन्मज-नसारतामुपाति:).

Mahe svarananda in his Mahartha-manjari finds himself in complete agreement with the author of the Mahanaya-prakasa. He is quite emphatic in his views and feels that the only valid course open is to assimilate and imbibe the spirit of the five cycles beginning with Srsti and ending with Bhasa. To preach or go in for any other order is an act of blasphemy and profanity. He is not without scriptural support, the Krama-Sadbhava is his harbinger. 3

6. ANAKHYA-CAKRA: THE CYCLE OF THE UNNAMABLE

THE NATURE OF ANAKHYA: CONCEPT EXPLAINED - Now we pass on to Anakhya-Cakra hailed by the veterans as the

^{1.} M.P.(T) 8.30

^{2.} सष्द्रया दिभासा न्तं नक्षं श्री देवपाणि सम्प्रदायानुप्र विष्टे रस्मा भिरनुस न्धीयते, न पृत्र रेति द्वपर्ययेणा ।

M.M.P.,p.108

^{3.} Ibid.

***** quintessence of the system. This is the final stage of the four-fold (catustayartha) and the penultimate one of the pentadic (Pancartha) Krama. This cycle of the Unnamable is the same what has been severally referred to as the cycle of Awareness (Samvicckra). Anakhya, being a function of the Absolute, represents a particular state of the supreme agency or subjectivity. Thus in the fourfold Krama, Anakhya is nonetheless recognised as Reality itself, orelse as constituting the basic content of Reality. Automatically, on such a view, Para Vak (Supreme Speech) and Anakhya are not distinguished as such and are held identical. The same Reality conceived as Anakhya is called Vyapini in the context of creation, Samana in that of sustenance and Unmana in that of withdrawal. 2 It enlivens the entire panorama of experiencing entities, modes and objects of such experiences, and the subjective reactions growing out of them. It is Anakhya, as it has freed itself from all the

^{1.} चेर्यंपरावाक् श्रात्मरूपा.. विश्वमयी संवित् भासते । M.P.(S),p.39.

^{2.} तदुन्मेषावशादिक्श समुदैति प्रसूचिमी ।
सुष्टि: सा परमा वाचा व्यापिनीति कथ्यते ।।
यत्रेक्श सा निपतिता बाद्यार्थे सहसैव हि ।
तक्वार्ण स्थितिनां मा समना सा प्रकी तिंता ।।
तत्रवरूपं स्वमादाय सहता तद्येदाणात ।
सकीवना दिकासस्य सहारहवी नमनावशाव ।।

three functions. A thing acquires a name in accordance with its function. Naturally a thing cannot claim a name if it has to perform none.

'Sitikantha is clearly in sympathy with the above view-point. Abhinavagupta is comparatively silent on the point, but Jayaratha's treatment of his views in the Tantrāloka reflects his inclination towards the above view. Maheśvarānanda appears to have adopted a different line. In his view Krama is five-fold one, Anākhya occupying the fourth place. Though he denies any substantial difference between Bhāsā and Anākhyā, he makes no pretensions about the penultimacy of the latter. In his view Anākhyā defies a name owing to its transcendence over the three later stages of Vāk beginning with Pasyantī. It has been equated with Sūkṣmā, a new variety of Vāk, which has been introduced by him as a matter of logical deduction. As regards the nature of the anākhyā the author of the Cid-gagana-candrikā thinks with Maheśvarānanda. According to the former,

^{1.} कार्यतस्तु मवेत्र्यातिविनिवृत्ती क्यं हि सा । कार्यत्रयविनिर्मुकता इयनाल्येया प्रकीर्तिता ।।

Quoted, M.P. (S), p. 43.

^{2.} T.A.V., III, p. 132; also cp. प्रीणाययन्ति चतस्त्रः संस्टिदेवी - प्रभृतयः स्थाया इव बलिभिः पतिस्ततः स्वात्मसमर्पणीन ।

Kaula Sutras. (MS), folio 2a.

^{3.} M.M.P., p. 105.

Pasyanti as Nāda, Madhyamā as Bindu, and Vaikhari as Lipi function respectively in the respective wheels, viz., Srsti, Sthiti and Samhara. This state, coming up after the withdrawal of the cognitive trinity, viz., subject, object and their relation of knowing, is characterised by the lone survival of consciousness. Since this consciousness is negative in content, consequent upon the removal of other aspects of the cognitive process, it is metaphorically spoken of as 'void' (Sūnya). Intrinsically, this is not a pure vaccum, because there still persists an inner consciousness of the transcendental self-spontaneity in the Yogin's experience. 2 It is pictured as inscrutable, simply because the exact quantum of the ultimate dynamism at this stage can neither be ascertained nor asserted in our language. In this sense even the inexplicability happens to be figurative. The idea has been clearly echoed in the stotrabhattaraka. The two different stands, as narrated above, have led to further divergence among the votaries of the system particularly in regard to the number of

C.G.C.2.9

M. M. P., p. 104. Also cp. Sp. K. 25.

^{1.} नादिवन्दुलिपिविग्रहा गिर्स्तिसः क र्ष्वगिविमशैशीक्राः । पद्मितिस्थितिविद्धिधामस् व्याप्तस्त्वदध ईशवल्लभे ।

यत स्तत्प्रकाशेष्यविक्लवेन योगिना किमन्तर्विमृष्टव्यं यदलौकिकस्फृर्तात्मक-मासानुमक्षीरूयसम्पद्धि गृम्भात्मकत्या पर्यवस्यति ।

^{3.} यदुवर्त स्तोत्रमद्दार्के अवश्यर्य वा त्रयातीतम्पनारेण गीयते

aspects, i.e. divinites, associated with the cycle named after this state. It shall be examined at an appropriate time within the confines of this chapter.

Immense importance has been attached to Anakhya Cakra, for there is no better vehicle of attaining the cherished objective of self-knowledge. Two reasons have been adduced to support the contention. The one is mystico-philosophical and other is psycho-metaphysical. The former unveils the basic texture of the Srasti-Cakra etc., while the later outlines the spiritual possibilities in proportion to the aspirant's phychological make-up and susceptibilities.

On our analysis of the five functional states of a living organism or the Supernal Being, and for that matter, all the respective Cakras associated with these states, one has a reason to think that each of all these Cakras overlaps and passes through the rest of them. Thus of Srsti, Sthiti and Samhara, Srstikrama is embraced by Sthiti, Samhara and Anakhya, or the Sthiti by Samhara and Anakhya etc. Hence, one would be fully justified in conceiving such a cycle corresponding to Anakhya state of subjecthood, the terminus to which every thing moves. But, one may suspect that there is no room for its further sub-division as done by some thinkers into sub-stateslike Srsti-anakhya, Sthiti-anakhya and Samhara-anakhya. Is it to

suggest that the pure indeterminate Matrix splits itself into Srsti, Anakhya etc., falling back upon its association with distinguishing attributes (upadhis) etc. The clearcut answer is that considering the structure of the respective cycles as a whole (i.e. comprising various states, e.g. rise, maintenance, submersion etc.), it would easily be discovered that the cycles in question are necessarily one with their representative states and are finally reposed in themselves. Thus, for example, Srsti Cakra is Srsti in essence and rests in Srsti. The same is true with the other two, i.e., Sthiti and Samhara. It is only in Anakhya Ckara that their repose in the fourth stage or final state (instead of themselves) becomes possible. Thus, in Anakhya Cakra creation, sym sustenance and withdrawal etc., though each successive in its place, are reposed in Srstyanākhya, Sthity-anākhya and Samhārānākhya respectively. And these three levels of anakhya, which so far were associated with their distinguishing attributes (upadhis), now lose themselves in the primeval indeterminate

क्रमत्रयस्य स्वरूपमा त्रविश्रान्तिरैव श्रस्ति, न तु तुर्गंक्रमगर्भीमाव:। श्रमारूथको तु सिष्ट: क्रमगर्भापि सष्ट्यनारूथिवश्रान्तैव, स्थितिश्व क्रमगर्भापि स्थित्यनारूथपरा, सँहार्श्च क्रमगर्भोऽपि सँहाराना- रूथपराअण्:।

Anakhya and assume unity with it. The Kramas like Sṛṣti etc., are actually rediscovered in order that they may attain identity with their prius. Otherwise, the very idea of diversity is foreign to it. Even then this multiplicity, e.g., Anākhya-Prabhava (born of anākhya), Anākhya-maya (of the nature of anākhya), Anākhya-pratisthita (grounded on anākhya) and Anākhya-viśrānta (reposed in anākhya), is brought out anew, simply to feel the full rigour of an unbroken spiritual continuum by letting the breaks ultimately disappear in the forceful current of harmonious awareness.

The other factor which contributes heavily to Anakhya Cakra's enormous significance grows out of its very nature. The Cakras such as Sṛṣti, etc., operate in the hemisphere of succession. But Anakhya is supra-successive. Whatever the touch it has with the world of succession, it is because it constitutes their substrate. Anakhya cycle occupies a unique position in the course

^{1.} एष सैं स्यादिक्रमो मूलभूतानारूयस्वरूपवित्रान्तये पुनराविष्कृत: इति - तत्परोऽयं प्रपंकात: । M.P.(S),p.119

^{2.} अनारुयप्रभवोऽनारुयमयोऽनारुयप्रतिष्ठितोऽनारुयविश्रान्तरच, इति विभाग-पूर्वभमविभागविश्रान्त स्क स्वासण्डचिदामासरूपो अनारुयक्रममयो मेदविगलनेन सामर्रुयमयो महार्थ: i Ibid, p.120

^{3.} ऋमक्रमकलो तीणाँप्रथम् । M.P.(T),9.1.

^{4.} सगवितारसँहारा: क्रमात्मानी व्यवस्थिता: । अनारूयक्रममपि क्रमात्वमैव तदाश्रयाद ।। Ibid. 9.19.

spiritual quest and is conducive to the forcible and sudden mortification of the process of time (Kalagrasa); because, it bustles with trans-sequential self-awareness and, yet, remains anointed with sequence. The natural outcome is that whatever the object, if it is traversed by our senses, the phenomenon of Anakhya is very much in force. In other words, Anakhya covers all the world of our daily intercourse including not only the relation, but the relata as well.

The Anakhya is a priori in the sense that it pervades, although essentially supra-sequential by itself, the domain of succession that entails and characterises the phases of emanation, sustenance and withdrawal. The Krama thinker means to say, that the phenomenon of succession is possible only when the reality appears in discrete and discontinuous bits. But, at the same time, the apparently sundered and insular moments do not give up inherent rhythm

ऋमात्मपरामर्शात अमारूषाणारूपिणा: ।
 कालस्य सहसा ग्रासस्क्रमादित्थिमिष्यते ।।
 M.P.(T),9.20

^{2.} यस्मित् यस्मित् हि विषाये अक्रिप्तन्ति मरीचयः । तत्र तत्र इयंनायासादनास्यस्फृरणां स्थितम् ।। Ibid. 9.21.

^{3.} तत् सर्गस्थितिसंहार्रूषे योय: क्रम: स्थित: । तत्र तत्राकृमत्वेन अनार्थ्यं प्रथमं स्थितम् ।। M.P.(T).23.

and relation. Really speaking, the succession as an exclusive entity does not suffer any connection in between the objects and, thus, the whole universe is reduced to the chaotic state of disconnected islands. Similarly, in a continuum denying to it any possibility of its emergence as successive phenomena, the concept of relation becomes logically meaningless and redundant. It is only through the Reality, manifesting itself through its own spontaneity into the exclusive and opposing events, that the phenomena of succession and their mutual framework can be accounted for. In this particular instance, Anakhya Cakra stands for that continuum that dwells constantly in all the phases, such as creation etc., which are said to be successive as they stand isolated by mutual exclusion and abnegation. At this junction, the interlude between the succession and nonsuccession, there comes a stage of complete self-poise (visranti) free from the tinge of either due to loss of 'Time' as a determinant of our experience. Time's (i.e., succession's) elimination is a must. Otherwise, the whole process of knowing would go bankrupt, for it would fail to comprehend the 'other' object. This is due to the fact that

अत्रात्तरेऽपि विश्वान्तिः क्रमाक्रमपदोष्टिकता ।
कालोपाधेरनाक्रम्ये नान्तरीयतया स्थिता ।।

the object and cognition both have taken recourse to varying nature and form as a result of delimitation of their essential being, i.e., self. First there is blue, then apprehension and still then relish or thorough grasp--and, if all stand in mutual isolation, the knowledge of blue would ever remain an impossibility. The phenomenon of knowledge is possible only when we are able to trace out the hidden liason among the retala. Although the succession has been defined as Kala by mutual exclusion (Anyonyavarjanat), the phenomenon of understanding cannot be possible without taking into account the retala in utter isolation from one another.

Thus, we have to contend, all our experience and our communication with the external and mental world becomes feasible on the role played by Anakhya. In this way we face the phenomenon of succession, and without denying the 'difference' or the 'exclusion' we have an experience thereof owing to anakhya. And, at this point, the possibility of emergence as well as knowledge of manifold variety that is our world arises.

नोचेद मावान्तरं वीवद प्रवरेद कथमन्यथा।
तद्रूपमात्रावष्ट्रमाद परिच्छिनात्मरूपतः।।
नीले तावद स्थितं मानं मानं व क्लि वर्वणे।
ऋमेणा स्थितं नौ वेन्नीलवीवन्नसिध्यति।।

^{1.} M.P. (T) p.9.25-30:

been dwelt upon in a context devising ways for spiritual emancipation, it gains added significance. Emancipation or, more correctly, 'liberation within life-time (Jivanmukti), consists in realising the self as it is. Hence, the Krama thinker does not plead a negative attitude towards life, instead, it adopts a positive one. By taking each and every mode of life as true and genuine as any other could be, he makes the respective stages of spiritual aspirants the starting points of spiritual progression. There is no point in disparaging a man who is too much motivated by a sheer carnal desire or addicted to alchohal or given to eating of meat; because, each one entertains the possibilities of spiritual emancipation. The modus operandi should be

M.P.(T)p.9.14

⁽contd...) त्रादौनील ततो भान ततस्व यदि वर्वणाम् ।
त्रान्येपरिहारेणा नीलसंविन्न तदभवेत ।।
कालक्रमात्मा कथितः क्रमस्वान्योन्यर्वजनात ।
नैवं कावित प्रतीतिः स्यादिविधाशामभेदतः ।।
तिन्नरशिवदां भोगमयानार्व्यानुभावतः ।
सवानुभवसंसिद्धी लोकयात्रा प्रतिष्ठिता ।।
त्रामुखाद भाषमानस्व क्रमो योऽयं व्यवस्थितः ।
यथानुभवमेतस्य भेदे आर्थ्यं स्फूटं स्थितम् ।।

^{1.} यथास्थितस्य तस्यातः स्वरूपमुपपवते । स्तत्परिज्ञानमयी जीवन्मुक्तिनगेद्यते ।।

^{2.} प्रायो हि मैथुने मये माँ वे च परिदृश्यने ।

श्रापंक्ति: सर्वेज न्तूनाम् विशेष्णात् कस्यचित् क्वचित् ।। (contd....)

such as to create a sense of respect for whatever they are addicted to, since every thing, intrinsically, has flown from one single source. Corresponding to the various states of deep respect for and consequent involvement in their respective enjoyments, their susceptibility to spiritual elation swells up; and, the stage comes, when they prove spiritually as emancipated as others having come through different paths. Follows the implication that real spiritual adventure consists in sublimating the perspective, enlarging the vision and reorienting the attitude. Any spiritual discipline, worth the name, must aim at fostering this value or attitude. It has been therefore rightly said, the one, who has realised the essence of Anākhyā, ever remains inebriated with an awareness of harmony in experiences at all the levels.

(contd....(2)....)
यदि तत्यागसरम्भः पूर्व तेषा विधीयते ।
उपदेशों न स मनागपि चित्ते प्ररोहति ।।

M.P.(T).9.4.5

यथास्थितोपभोगात्मपूर्वं यत्तूपदिश्यते । तत्राधिकदिलाँकस्य अद्वापूर्वं प्रजायते।।

Ibid. 9.8.

^{2.} लोली भावस्थित नित्यं सर्वान् मवभूमिष्यु । Ibid. 9.2.

6-A. ANAKHYA-CAKRA AS SAMVICCAKRA AND SAKTOPAYA

Now we have come to a delicate point. The rise of the 'cycle of Awareness' (Samviccakra) has been laid down as one of the cardinal necessities of the system. In fact, the Anakhya-Cakra and the Samviccakra differ in names only. The essence of various descriptions of Saktopaya consists in marking out the gradual stages through which a determinate idea, a logical construction, passes in order to get purged of all adventitious and impurifying affiliations. Thus, the residue, in any case, would be Pure Thought. The strengthening of the indeterminate idea, in the yogin, accounts for the emergence of the cycle of Awareness. Really speaking the entire Saktopaya is mental in structure (Cidupaya), psychological in character (Jnanopaya) and epistemic in approach (Manopaya). Were it not so, we would completely write off our experiences of this manifold world rendering the whole philosophy an exercise in futility. The whole universe can be bracketed, without exception, under three heads, viz. Knower (Pramata), means of knowing (Pramana) and knowable (Prameya). They are nothing but the forms assumed by the absolute dynamism so as to satisfy the urge of self-expression. Each such cognitive form of

^{1.} T.A.V., I, p.299.

supreme consciousness passes through a fourfold phase (Krama-Catustaya), namely emanation, sustenance, withdrawal and anakhyā.¹ Thus, four different modes of an object are possible owing to the emergence (Ullāsa), enjoyment (Sambhoga), relish (carvaṇa), and cessation or conclusion (Virāma) thereof. Similar is the case with the means of knowledge (Prameya) and the knower (Pramātā), too.² The famous twelve deities conform to respective contents of their prototypes and form a group of four each.³ Since they are essentially identical with the inherent activity of the thought, it is on their strength that the pure thought—the indeterminate idea, free from even the latent traces of logical thought construction (Vikalpa or buddhi-nirmāṇa), is

Ibid, 9.31-33.

Ibid. 9.16.

स्व स्वरूप हि मैयमानप्रमात्त: ।
धर्गावतार्स हार्मथेराक्रम्य वर्तते ।।
M.P.(T).9.15; also quoted by Jayaratha, T.A.V., III, p. 128.

^{2.} तत्र मेयस्करपस्य बतुर्धा भेदसम्भवः । ग्रादावकतितोत्लासस्तत्सम्भोगस्ततः परम ।। ततोऽपि वर्वणा तत्र विरामस्तदनन्तरम् । स्व मानस्वरूपेऽपि बतुर्धा भेदसम्भवः ।। स्वी चित्येन परिज्ञेयो मात्रूष्पे तथैव व ।

स्वस्वरूपानुगृण्येन प्रत्येक कलनावशात् ।
 स्विस्थत्यादिभिमेदैश्चतुधा त्रिप ता: स्थिता: ।

revealed to the knower or the spiritual pilgrim.

typically different way. Sitikantha, the talented author of the Mahānaya Prakāsa, finds out at least three stages in each act, howsoever subtle or minute it may be. By generalization, he applies this principle in purely an epistemic context. For instance, when we punch a hundred lotusleaves by one stroke, though the process of piercing through is very difficult to catch and is liable only to be ascertained logically, the each leaf feels the pressure of the stroke at three points consecutively, viz. the beginning, the middle and the end. Though the time consumed is computable only mathematically, yet there had been, thus atleast three hundred punches. Likewise, each expansion of awareness (Samvit-prasāra), i.e., each cognitive process, comprises at least three stages². Wherever three is a phenomenon

^{1.} M.P. (7), 9,34.

^{2.} इति सूच्मेऽपि सैवित्प्रसरे प्रत्येश भूमिकात्रयस्भवः । ... उदयोऽपि श्रादिमध्यावसानमेदैन त्रिधा । स्व स्थितिरपि उचन्ती स्थितिमती प्रत्यस्तिमिता तथा संहारोऽपि प्रवर्तमानः प्रवृत्त उपशान्तस्व ...इति नवधा भावः । ... ज्ञानस्य श्राचन्तसमतया कृमव्यवस्था भूमिकामेदैन भाषते ... स नोक्तवत्र श्राचेन सह नत्धा महाकृमः परिभाष्यते ।

of knowledge, an apprehension rises, subsists and then disappears. These stages are still divisible into three sub-stages, viz., emanation into Adi, Madhya and Avasana; sustenance into Udyanti, Sthitimati and Pratyastamita; and withdrawal or disappearance into Pravartamana, Pravrtta and Upasanta. These nine stages together with the three sub-stages of anakhya account for the fourfold succession (Krama) and the twelvefold rise of awareness. It is why these stages underlying a cognition have been identified with the vibrations, i.e., functioning, of the senses.

According to the Kramakeli, they stand in the following 1 order -

Sṛṣti-Sṛṣti, Sṛṣti-Sthiti, Sṛṣti-Samhāra, Sṛṣtiturīya; Sthiti-Sṛṣti, Sthiti-Sthiti, Sthiti-Samhāra, Sthiti-turīya; Samhāra-Sṛṣti; Samhāra-Sthiti, Samhāra-Samhāra and Samhāra-Turīya.

And, as already pointed out in the preceding chapter, the perfection of the ultimate reality shows itself in manifesting the tremendous multitude of powers, three being the chief-powers among them, accounting for the rise etc., of the universe and subsuming all the

^{1.} M.M.P., p.104.

subsidiary powers within. Each of these three, known as Para, Parapara and Apara, assumes four forms in Srsti, Shiti, Laya and Turya. This fourfold rise of each power accounts for the twelve stages of cosmic unfolding. The same are known as Srstikali etc., in mystic parlance. Abhinavagupta, though himself the author of the above scheme, deviates a bit from it in his Tantrasara in suggesting that the four divinities, including the principle of the ultimate freedom called Kalasamkarsini, assumes three forms each in creation, sustenance and disappearance respectively. Much capital should not be made out of this apparent digression which, according to Jayaratha, is not accidental but purposive and serves the interest of particular schools. 3

तस्य शक्तय स्वैतास्तिम्रो मान्ति परादिका: ।
 स्प्री स्थिती तये तुर्ये तेनैता द्वास्त्रशोदिता: ।।

T.A.1.107; and

तद्वतस् धामा त्रयाणामप्येषास् स्ष्यादिक्रमयोगतः । मवेच्वत्धावस्थानमेव दादश्घोदितः ।। स्वसंवित्पर्मादित्यप्रकाशवपुर्व्ययः । Т.А.V.,I,p.151

ता: स्ता: वतन्न: शक्तय: स्वात न्ययात प्रत्येश त्रिधेव वर्तते ।
 संस्थी स्थिती सहारे व इति द्वादश मवन्ति ।।

T.S.,pp.28-29.

^{3.} T.A.V., III, p. 134.

6-B. CONTROVERSY ABOUT THE PRECISE NUMBER OF ASPECTS IN

M ANAKHYA-CAKRA

We have been consciously trying to avoid an important but controversial issue, how many aspects are there in Anakhya Cakra - twelve or thirteen? The problem has proved an enigma with the different spokesmen of the system. It has, consequently, always remained a subject of heated criticism and riddled by the controversy that has been raging round it within the confines of the system. By the majority opinion, there are thirteen aspects or crests in Anakhyacycle. This view, according to Maheśvarananda, has full support of such celebrated texts as the Kramakeli², the Mahanayaprakaśa³ and the Stotrabhattaraka. The thirteenth

Quoted, ibid. The verse is not traceable in the published edition of M.P.(T). It might be one of the concluding verses which are missing from the MS on which the published text is based. But the Maheśvarananda's presentation of M.P.(T)'s stand is faithful, as is evident from the following verse which is available in the published text:

कालग्राधान्तमुदया च्वतुर्धा विह्ति हिय: । तस्य विश्वान्तिरेकेव ततो देव्यस्मयोदश ।।

Jayaratha cites these lines without revealing the source and has subjected them to a harsh criticism. cf. T.A.V., III, p. 128 and onwards.

4. स्ताश्व स्विध्वात्यादिवयपदेशेन स्तोत्रम्टृगरकादी उद्यादयन्त इति
त्रयोदश्विधानोपनिष्य । M.M.P.,p.105;cp.
स्तद्रथानुसर्गण स्तोत्रम्ट्रारके मया । M.P.(T).9.69

^{1.} तत्र च ता: शक्तयस्त्रयोदश । M.M.P., p.104

^{2.} हीत इमकेलिक्ड प्तया ... त्रयोदशी मृत्या ... Ibid.

^{3.} जासा दिष्टादकदेवीना वमनप्रासतत्परास्। देवी त्रयोदशी वन्दे तादात्म्यप्रतिपत्तये।।

guardian deity is Bhasa herself which is stringed through all the twelve goddesses, the mystic symbols of their respective phenomena. They number thirteen. Because, on the one hand, there are twelve individual senses which in the absence of any activity owing to utter want of objective world are condensed to sheer subjective existence, and consequently justify their subsistence like the inner bulbous root (antahkandavat) by containing the seeds of future multiform objectivity. And, on the other, there is their totality or epitome (Samasti) which is the Divinity par excellence. The Cid-gagana-candrika, too appears to have joined hands with the advocates of the thirteen Kālīs. The Thirteenth goddess is portrayed as being immanent in the twelvefold succession and yet transcending their order.

^{1.} अनारूया भाषयो रत्र नोपदिष्ट: पृथद्भन्: इति स्थित्या सर्वानुस्यूतया भाषा मृहारिक्या त्रयोदशी भूतया परिस्पन्दतया अध्यवसीयन्ते ।

M.M.P.,p. 104

^{2.} या: संष्ट्रय: स्थापियत्रय: संहर्त्रयहच तास्तादात्त्वकावस्थाया संहर्तमात्रपारि-शेष्ये पि उदमविष्यद्वेषवैचित्रयापेदाया विचिदन्त: - कन्दवदवतिष्ठमाना बादशैन्दियतत्समष्ट्रयात्मना त्रयोदश समवति ।

Ibid.

^{3.} त्वष्ट्रम्ब शिवबोधमास्वतः वृष्टितः प्रमृति या मरीचयः । दादशक्रमपदत्रयोध्नैगास्तासु सँचरसि त्रयोदशी ।

This view is further corroborated by a doubtful reference to Sukāli, (Sādhukāli) which accounts for the addition of one aspect to the twelve kālis recognised unanimously and whose inclusion has been strongly objected to by Jayaratha. However, the viewpoint has not died out even today. Scholars like M.M.Dr. Gopinath Kaviraj are not averse to such a view. Moreover, the view seems to have been inspited by such agmic texts as the Sārdhaśatika and the Tantrárājabhattāraka.

Jayaratha, coming in the tradition of Abhinavagupta, rejects the above thesis with the solid conviction that twelve Kalis alone form the subject matter of Anakhya Cakra.

^{1.} FIGUTER THE FRETTER FREE STEAT CONTROL OF C.G.C.2.51

The reference is said to be doubtful, because Agnihotra Sastri the commentator, takes it as a delineation of Kalanalarudrakali. Whereas, Trivikrama Tirth, the editor of the other edition, indexes the verse as depiteing Sukali (cf.p.6, Skt.Int.). On our part, we do not attach much credence to the view of Sastri whose treatment of the Kalis, though learned and brilliant as usual, is a bit off the track. The ground for our contention lies in his overfondness for giving as many interpretations to a verse as are even remotely possible. This habit carries him to the extreme of discovering even more than 14 kalis (cf.C.G.C.,II,p.230), whereas, in fact, Kramastotra is said to have eulogized 12 or at most 13 Kalis according to differing traditions.

^{2.} तात्रिक वाह्नमय में शाक्तदृष्टि । p.92.

^{3.} वन्द्रकालीपद वान्ते त्रयोदश उदाह्ता: । Quoted, T.A.V., III, p. 161.

^{4.} त्रयोदशिवधा काली विज्ञेया नाममेदत: । Quoted,ibid,p.189.

And the one, who is vehemently scrupulous about this point, cannot be dismissed from the fraternity of the Krama thinkers for the simple fault of sticking to his conviction which to him is the only rational thesis.

The Agamic authority, according to Jayaratha, is itself divided in its judgment and hence cannot be held to be absolutely binding. For example, the Krama Sadbhava holds the number of deities to be seventeen and yet another agama posits twelve². In the face of such wide divergences, the agamas fail to have a final word in the matter.

It is in the fitness of things to suggest that these scriptural texts did not build upon reason alone. If they did build it upon reason, they did it equally on mystical experience. That is perhaps the chief reason, why the need of self-realization never left their horizon. Most naturally, the scales on which they built might have been

^{1.} तदत्र क्रमनयसमानकदयत्विवदा यामिप क्थमेतिहरु हमिमिहित हादशैवदेव्य: इति ? अत्रोच्यते । Quoted, T.A.V., III, p. 190.

^{2.} असते या महाकाली अष्टका कालना शिनी । सप्तादशी तु सा काली विद्धिवार्थिकार्णि ॥ Quoted, Ibid, p. 190.

^{3.} यत्पिष्टि स्थितिप हार् एक्तैश्व यमग्रत्युमि: ।
क्रिमार्तण्डपरमा दित्यकाला ग्निक्द्रकै: ।।
पदेश्व समहाकालै: काली शब्दा न्तयो जितै: ।
महाभैरवचण्डोंग्रघोरकाली पद नयेत ।।

Quoted, Ibid, p. 191. By excluding sukali the agema enumerates only twelve.

as comprehensive as could possibly be, yet they never precluded the needs of mystic experience which could have been different in varying contexts.

Now let us look to the ancients and tradition.

According to a substantial number of authors the Kramastotra is supposed to have advocated the adoration of thirteen deities. We have presently seen Mahe'svarananda interpreting the Kramakeli of Abhinava as favouring his viewpoint. But Jayaratha once again refutes this contention with the same vehemence. 1 Abhinavagupta, according to Jayaratha, had inherited the tradition right from Govindaraja through Somananda etc., and he never deviated from it for a second. Jayaratha, no doubt, concedes that Sivananda, who was the first preceptor of the system and also the grandteacher of Govindaraja etc., propounded thirteen Kalis as is evident from his only two extent verses. 3 At least here

^{1.} स्व क्रमकेलाविप स्तदगर्मीकारेणा यदनेन ग्रन्थकृता व्याख्यात तत्रापि अन्यथा न विचित्समान्यम् । T.A.V. III., p. 191.

^{2.} Ibid, pp. 192, 194.

यत: श्रीमदवतारकनाथस्यापि अत्र त्रयोदशैव विविद्याता: य: श्रीगोविन्दराजा-दीनामपि पर्मगूरु त्वेन स्थित:, यदाह

स्व स्वरूपरूपं प्रसर्स्थितिविलयभेदतस्त्रिविधय । प्रत्येकमुदयसं स्थितिलयविश्रमतञ्चतुर्विधं तदपि ।। इति वस्पवनसंख्य विधाय सहजरूपमात्मीयम् । विश्व विवात वित्रवर्तके जयित ते रूपम ।।

Jayaratha is not in a position to contradict it; but, on the testimony of a verse which has come down to Jayaratha through Govindaraja imbibing the view of Sivananda, it does not remove the possibility of his having expounded the other thesis as well. And to the doubt, that it would entail self-contradiction between the two distinct stands taken up by the same author, Jayaratha's reply is, that it is the nemesis of determinate thought-construction (Vikalpa) which induces a sense of distinction in apprehending a thing even which is uniform and one. 'The head of Rahu' (Rahoh Sirah) is an expression that takes into consideration such instances. So, the natural conclusion is that the whole galaxy of Krama savants, including the author of the Krama Stotra, has stood by the thesis of twelve stages. 2 Though, historically speaking, the Krama Stotra was amenable to both sorts of twekve interpretations, and it was thought expedient to go in for one which one's preceptor advised.3

^{1.} किं तु अस्य द्वाहशापि अभिप्रेता इत्यिभद्दः यदिकारेण श्रीगोविन्दराजा-दीनाभुपदेश: प्रवृत्तो योऽस्मत्पर्यन्तमपि प्राप्त:, यदाह कालस्य कालिदेहं विभाग्य मुनिपन्वर्यया भिन्नम् । स्वस्मिन्वराजमानं तद्द्रपं कृतंती जयसि ।।

^{2.} वस्तुतस्त्वेततः उमयत्रापि विकल्पस्य दौरात्म्यं यतः राहोः शिर्ः इतिवदिमन्नमपि वस्तु भेदेनाभृशतीति, तस्मात् द्वादश्धात्वमेवात्र वक्तुमिम्प्रेतं सिद्धपादानाम् इत्यवगन्तव्यम् ।

Ibid.,p. 199.

6-B(I). CORE OF THE PROBLEM WITH REFERENCE TO COGNITIVE PROCESS EXAMINED

After attending to the problem from traditional point of view, Jayaratha has tried to examine at length the pros and cons of the same on a metaphysical plane. The point at issue is to find out, why at all there cannot be more aspects than twelve as admitted by Abhinava. Jayaratha, on the authority of his master, answers it by calling upon us to analyse the complex process of cognition. To him the concept of twelve-fold stages is integral to the cognitive process itself. To say that thought is inherentally dynamic is to suggest that all the outer vibrations are contained within that dynamism. Perception is a process whereby the objects are manifested (abhasas) outside; but, this manifestation is really internal. It is a function that organises the different cognitions so that even in the world of external objects mutual connections obtain. The cognition is a relation that obtains between the subject and the object. The entire manifold variety belongs to either side; and, since both are organised by cognitive activity so as to give us a percept, the relation (Pramana) becomes most important, It would be recalled that Saktopaya has been described as 'Pramanopaya', perhaps with a view to bringing out the importance it attaches to the relation, as bridging the unsurmountable gap between the two. In the system, subject is nothing but the I-experience, the self-consciousness,

which due to its integral freedom appears as means of knowledge in the form of twelve senses including Manas and intellect. Hence cognitive instrument is reckoned as the external manifestation of the subject, and the latter is said to be comprised in the former. What is generally known as cognitive instrument is but the 'knowing' itself that presupposes an objective framework of reference implying that the pramana is an inclusive principle and comprehends the object within its strict confines. In the esoteric terminology of the system, Fire (agni) represents subject because it guts up the fuel of duality, the Sun(Surya) means of knowledge because it reveals the object to the subject, and the moon (Soma) object because it depends .

T.A.,4.123-4.

quoted, T.A.V., III, p. 126. It may be noted that the equation of emanation, sustenance and submergence with object, means of knowledge and subject respectively bears the brunt of same thesis. Because, an object cannot be said to have enamated until revealed; revelation is not possible unless the objective existence persists at the moment of grasp; object does not figure in it, Cf.

त स्वामी सष्टिस्थितिलयमयस्फू जिंतरु चा

स च द्वादश्या तत्र सर्वमन्तर्मवेयत: ।
 सूर्य स्व हि सोमात्मा स च विश्वमय: स्थित: ।।

योर्यं वहनि: पर् तत्त्वं प्रमातुरिदमेवतत् ।
 सूर्वे प्रमाणामित्याहः सोमं मेर्यं प्रवदाते ।
 अन्योन्यमवियुक्तौ तौ स्वतन्त्रावप्युमौ स्थितौ ।।

The modes or aspects of cognitive process amount to twelve, as has been often repeated, because of the fourfold operation of each of the three parts of the cognitive process. The Krama scholars have gone farther by seeking enlargement of this principle. Since all these spheres of cognition and, for that matter, life belong to what we call historic reality through which the transhistorical reality seeks its expression, everything - the experience, the instrument of experience and the referent of experience - has to undergo this twelvefold process, i.e., to assume the twelvefold forms which, the Krama thinker feels, are devised to realise the highest objective conceivable. Hence, each sense is depicted having twelve forms. The same is the case with the objective existence. 3 By a further enlargement of the idea, on the basis of mutual ankargament pervasion of all the cognitive states by each other, it is held that each of the twelve stages contains

सा च मातिर विज्ञाने माने करणागीचरे ।
 मेथे चतुर्विध माति रूपमाश्रित्य सर्वदा ।।

T.A.,4.125.

त्रत्र तात्पर्यतः प्रोक्तमको स्क्रमक्तृष्ट्यमः ।
स्केलत्र यतस्तेन द्वादशात्मकतो दिता ।।

T.A. 4.145.

^{3.} तन्मेयदशायामपि अस्या दादशात्मकत्वमेव ।

twelvefold mode and accounts for the 144 deities. The view has been expressed in technical context of Sancara-puja and gives a further fillip to the thesis of twelve Kalis.

To the opponent Jayaratha's explanation is beside the mark. Because, the exponents of the concept of thirteen aspects themselves offer the same reasons for explaining the twelvefold analytical activity of the Godhead. They differ from Jayaratha and Abhinava in including the Ultimate as the final constituent of the Anakhya Cakra.

The whole controversy boils down to this that Abhinava does not take into account the transcendental aspect along with immanent ones, whereas the opposing camp takes both the forms together.

^{1.} येनैकेकस्यामपि दादशात्मकत्वात संवारक्रमपूजाया वतुश्वत्वारिशदिषक शतं पूज्यत्वेनोकतम् ।

T.A.V., III, p. 188.

^{2.} अतस्व च अयोदशं रूपमिधातुमवकाशतेशोऽपि नास्ति इति युक्तमुक्तम पर्मार्थतः संविद द्वादशात्मैव इति ।

Ibid.

^{3.} Ibid, p. 128.

^{4.} Cf. Abhi., pp. 522-25 for faithful reproduction of Jayaratha's full argumentation in English.

6-C. ANAKHYA: THE FUJANA KRAMA VS. SAMVIT-KRAMA

A few remarks, perhaps, may be relevant and revealing both in the context. To a student of the system, this divergence of views in regard to such an important aspect is not casual but flows from an altogether different sourse. In Anakhya Cakra, in so far as these stages are modes of godly expression and at the same time represent different ladders of spiritual discipline each implying its own guardian deity and its esoteric significance, they have been numbered thirteen; and Anakhya-cakra has been regarded as a pujana-cakra, i.e., the cycle of worship. These stages also mark out the gradual progress in the spiritual awakening of the mystic, who was given too much to the

M.P.(T)9.17-18

तत्तिबिकल्पसम्भूतवासनावेध्सीदायात ।
सर्वाकादानिविहिता विश्वान्तिकायते परा ।।
इत्यमुत्यानिविषये भावानुभवभूमिष्य ।
प्रत्यदा: सर्वेजन्तूना रिथ्यतो (ऽसी) पूजनक्रम: ।।

तस्य विश्वान्ति सैन ततो देव्यस्त्रयोदश ।
श्राख्यवक्रप्राधान्यात पूजनीयतया स्थिता: ।।
प्रत्यदाभूता सर्वस्याप्यधापि विविधेमुते: ।
तथा पूजनस्त्रामेक्ष्पाये रुपलिदाता ।।
श्रासा दादशदेवीना स्वक्ष्पविलयाविन: ।
त्रयोदशीति या देवी कथ्यते इयुपचारत: ।।

world before the sublimation of his attitude. But at the same time, inasmuchas these stages are the unravellings of the self-awareness and the model expressions of self-spontaneity constituting the fulcrum of all cognitive phenomena and psychological processes, they number twelve; and Anākhyā cakra is then ranked as Samviccakra i.e., the cycle of awareness. It may be noted that our respective allegiance to five-fold and fourfold succession is also responsible for our agreeing to the notions of thirteen and twelve Kālīs respectively.

The gap between the Pujana and Samvit Kramas has largely been responsible for want of agreement in regard to the exact order of their guardian deities. In the scriptural literature the order of worship (Pujana Krama) has been stressed and, in order to maintain the secrecy of the order of awareness (Samvit-Krama), they have been dealt with only partially and summarily in a lopsided and scattered manner. 2

^{1.} स: पर्प्रमात्कप: परामर्शस्य द्वादशधा विस्वक्पतयो ल्ला दिल्क्यं: , अनेन किल्पतार्या बनादरानन्तर्येण अनुजादिशो दिष्ट: संविच्यक्रोदयो - प्युक्तान्त:।

Т.А.V., III, p. 125.

वित् आगमे लिवित्क्रमगोपनार्थम्
आल्न विशीणतियैवमिमधानम् यदेव चान्स्त्य महागृहिमः
पृजाक्रमः प्रकान्तः ।
Ibid, p. 125.

But when the emphasis is reversed and Samvit-Krama becomes the centre of treatment, an attempt is made not to disclose its mystery. In fact, according to Jayaratha, Samvitkrama contains the true order of the deities. It is the reason why Abhinava takes up Raktākālī after the Srstikālī in his gloss, i.e. the Kramakeli, on the Kramastotra, even though as a matter of fact, the Kramastotra closely follows the scriptural line. Thus the exact order under the Pūjana-krama would be (i) Srstikālī, (ii) Sthiti-kālī, (iii) Samhāra-kālī, (iv) Raktā-kālī, (v) Sva-(or su) Kālī, (vi) Yamakālī, (vii) Mrtyu-kālī, (viii) Rudra-kālī, (ix) Paramārka kālī, (x) Mārtanda-kālī, (xi) Kālāgni-rudra-kālī, (xii) Mahākālī, and (xiii) Mahābhairava-candograghorakālī.

Similarly the following would be the order of deities under Samvit-Krama :-

(i) Sṛṣṭi-kālī, (ii) Raktā-kalī, (iii) Sthiti or Sthiti-Nāsa-Kālī, (iv) Yama-kālī, (v) Samhāra-kālī, (vi) Mṛṭyu-kālī, (vii) Rudra-kālī, (viii) Mārṭaṇḍa-kālī, (ix) Paramārka-kālī,(x) Kālānalarudra-kālī, (xi) Mahākāla-kālī, and (xii) Mahābhairava-caṇḍograghora-kālī.

^{1.} इह तु पूजाक्रमगोपना य स्वश्यययैव स्थापन, यदाधिकृत्य के पिवित्क्रम: परिनिष्ठितिमियात । T.A.V., III, p. 125

^{2.} इहपुन: वित्क्रमाभिप्रायेणीव मुक्तकण्ठभेवमिधामध्।
Ibid.

^{3.} Ibid, p. 161, 191 (Sukālī is to be excluded in case we want only twelve deities.

6-D. KALIS, i.e., DIFFERENT LEVELS OF COGNITIVE EXPERIENCE AND SPIRITUAL PROGRESSION

These states, or Kalikas in other word, may be studied and examined seariatim.

6-D(a) POWERS IN RELATION TO OBJECT OF KNOWLEDGE

The word Kali, which qualifies all the four states in relation to the object beginning with the emergence of creative aspect, is traced to root kala - to throw out (Ksepa). The simple implication is that whatever the state, it has to be understood is some way or the other with reference to the external emanation. Ksepa or the externality of emanation consists in the act of self-differentiation at source (रवा त्वा मेदन दिवा) on the part of the undifferentiated reality. The following lines are addressed to the study of the process of Ksepa as defined by the four stages of cosmic manifestation and ideation with reference to the object of knowledge.

नोपार्थस्य कलेघातोर् न्वथानुगमात् स्फुटम् ।
 कालीशब्दश्चतसृणाां देवीनां वाचकः स्थितः ।।

I. SRSŢI-KALI OR THE CREATIVE ASPECT IN RELATION TO THE OBJECT: PRAMEYAGATA - SRSŢISVARŪPA OR SRSŢI-SRSŢI

Now, the phenomenon of creation with obvious refrence to an object is the first instance in the series. Two equations, in this connection, stand out as significant, viz.:

(i) Creation - conational aspect of the subject, and(ii) Creation - Object.

These two necessarily lead to the formulation of a third one, viz, (iii)Object - conational aspect or creative urge of the subject. The nature of subjecthood (i.e. transcendental or empirical) would depend upon the nature of the order of existence that is metaphysical or phenomenal (Suddha or Asuddha). So whatever the realm of existence, these four stages, in question, are essentially conational in character. It is ingrained in the basic structure of desire that it must refer to an object, even when the object is materially or physically absent. It, therefore, follows that for a desire to realise itself as desire an objective creation, though ideal, is a logical prerequisite. This will be clear that the variety of conations should account for the variety in objective world which subsequently attains a material shape. Although in conational sphere the object is not as yet alienated from the desiring agent, yet the very urge of creativity ideally differentiates the would-be object from

the self. Hence the Kalana or dynamism, in the first instance, consists in internal consciousness of that 'as if -external' objectivity, otherwise the object continues to be internal. In the typical diction of the system, Srsti-stage in relation to Srsti or Prameya is another name for withdrawing the will-to-withdraw with reference to the earlier withdrawal. In ordinary language it means that the entire phenomena of creation, sustenance etc., form a continuity and, it is with reference to it that, an object is said to have emanated or disappeared. And, therefore, so long as the will-to-withdraw belonging to the preceding phenomenon of withdrawal is not frustrated,

1. यदि हिन स्याव सुम्भकृतोधर कर्वाणि इति य उत्तरिक्यामपेदय इच्छाशव्दवाच्यः परामर्शः , स्थाणि येत स पराम्भ्येन अनियन्त्रितः चेत् ततः परेच्छापि सान कस्माव इति स्कीर्यर् व्यवहाराः । अध तत्रापि च स्थाणीयः तदानीमेव निर्मितः सन् तथा जातः तर्हि तिन्नमाणाः चिदात्मिन विनेच्छ्या नोपधन्नम् ।

Bhas.(V), Ip. 238

2. ततश्व प्रागियं शुद्धा तथाभासनोत्सुका ।
स्थि कलयते देवी, तन्नाम्नागम उच्यते ।।
तत्र सोत्सुका - सिस्दाायोगिनी सती,स्थि कलयते बहिरास्त्रितप्रायं भाकातं विमृशति ।

Ср. स्थिकाल्यसि यथा बहि: पदे दिएन्तमम्ब जगदाशु गृह्यते ।

C.G.C.,442.

संवित् पूर्वम् अन्तरेव मार्वं क्लयति । T.S.,p.29.

3. प्रथमभूताया स्टी तावव पूर्वतर संहारकाले स्थिताया: संजिल्ली व्याया: संहार: । Bhas, II, p. 239. the will-to-create cannot occupy the scene. This state, called transcendent-creation (Parā-sṛṣṭi) owing to its affiliation with the Parā aspect also, has been described as subjective in view of the extremely superficial association it has with the so-called objectivity.¹ Orelse, one may go to the extreme of saying that this is a sort of primary apprehension comparable only to the indeterminate perception, because what our consciousness counteracts is not 'the' or 'an' object but the pure objectivity. This has been exquisitely expressed in one of verses of the Yoga-Vāsistha².

This state, according to the system's esoteric discipline, is also presented as marking out the first stage of the spritual consciousness of an aspirant. 3

Because it is here that those, who are sheerly motivated by a carnal desire, are led towards the Kālagrāsa through their identification with the opposite-sex not as the

^{1.} K.S. (A).15.

^{2.} द्रष्टिवश्चित्रयानि त्यक्त्वा वासन्या सह । दर्शन प्रथमामासमात्मानं समुपास्महे ।। Quoted, K.N.P., p. 17.

^{3.} It may be recalled that the author of M.P.(T) prescribes the first four stages related to Srsti for the morally degenerated, the next four stages related to Sthiti for the tipplers (madyapa), and the still next four stages related to Samhara for meat-eaters.

opposite-sex but the Self-Herself (Atma-Yosit). The three subsequent stages connote the gradual progression respecting this identification by sublimation. In the overall metaphysics of the Trika system this aspect is reckoned as Srsti-Sakti.²

II. RAKTA-KALI : POWER OF SUSTENANCE IN RELATION TO OBJECT : PRAMEYAGATA - STHITI-SVARUPA OR SRSTI-STHITI

Emanation is succeded by sustenance. The point at issue is connected with the sustenance of the object. Sustenance as already pointed out is a counterpart of pramana. Hence, the whole situation revolves round the mode of relation which the object has with the means of knowledge. In other words, objective endurance is the precondition of knowing. Let it be remembered that we are

M.P(T). 9.37-8,40.

ग्रेक्ट योषिद्व्यस्तिना तिम्रोम्रन्भवभूमिकाः । दृश्यन्ते कालिवलये विश्वान्तिर्निरुपाधिका ।। सष्ट्यस्प्रयादिमेदैन चतम्रोऽनाख्यदैवताः । प्रमेयम्भिमाश्रित्य कालग्रासपराः स्थिताः ।। दोपो बिर्मुलेच्छात्मयोष्टात्सम्मोगजन्मिन । प्रवृत्तेस्तारतम्यादिवशाद कालमयः स्थितः ।।

^{2.} Bhas (V), II, p. 71.

still at conational plane and, hence the sustenance means that the will-to-create, born during the earlier withdrawl, has come to stay.

With the ideal emanation of the objectivity the consciousness, in the process of becoming extrovert. descends to the state of pramana due to its integral spontaneity. At this stage the two things emerge simultaneously - (i) a series of psychoses in the form of colour perception etc., incumbent upon the respective senses, and (ii) the objective world. Now the subjective consciousness reaches the object through these psychoses, instances of the subject by themselves, which get affected by the object. It will be seen that this is a peculiar situation where the object directly faces the means of knowledge, and that nowhere does the knower-consciousness come into the picture. Yet the subject has indeterminate apprehension of the objective affection (वस्त्वशाजना अविकल्पवृत्त्या जानाना बती) as if it were its own (ब्रात्मविष्यतया कलयन्ती) through the mediating link of the psychosis, 2 the instaument.

T.A.4.149-50.

^{1.} तत्रवोत्पनाया: सर्जनेक्या: स्थिति: I Bhas., I, p. 239.

^{2.} तथा भाषितवस्त्वशर्णना सा बहिमूंबी । स्ववृत्तिचक्रेणा सम ततोऽपि क्लयन्त्यसम् ।। स्थितिरेषोव भावस्य।

Thus the sustenance of the objects such as colour amounts to but perceptive revelation or manifestative illumination, whatever we may prefer to call it. So, the word Kalana here stands for knowing the differential object in a relation of identity.

A few observations by Jayaratha warrant our close attention and throw necessary light on the original stand taken by the Krama scholars with regard to the perceptual process. In its introvert form, say at the time of I-experience, self-consciousness constitutes the subjecthood. The same acquires the title of means of knowledge while it tends outwards, that is, has an objective reference which affects the former by letting its character imaged thereigh. It is through the pramana that the subjective consciousness also gets affected with an indirect reference to the object. And what we call an object is nothing in itself, but owes its being to means of knowledge. Thus, variety and multiplicity characterise means and object which are

Ibid. 160.

^{1.} स्षीत इपादेमांकातस्य स्थिति: अवभासनात्मिका व्यक्तिर्त्यर्थः। T.A.V.,III,p.160

^{2.} मार्ने हि नाम मेयोपरंजित भवेते , इत्यविवाद: ।

^{3.} मेर्य हिनाम स्वात्मनिन विविदिति प्रमाणाोपारोहेणीव अस्य स्थित: I Ibid.

created anew, whereas subject continues to be an enduring principle. 1

This has some obvious conclusions. During the course of externalisation of awareness a number of psychoses go out from the psychic apparatus. Owing to their concretion, some psychoses appear as objects so long as the experience persists. Since the entire objective consciousness does not go beyond the totality of psychoses, the object is endowed with its determinate character, here, at this point.

A piece of quartz would perhaps illustrate it better. Whenever light is flashed, the quartz gets affected implying that the objective element colours the knowing or mediating agency. The object affects the knowing instrument, - this carries the broad suggestion that perceptual activity involves both internal and external

मायाप्रभातः अनन्तकालान्तमृत्तस्विदनरूपात् स प्रमाणाामिमत आभासो यावत् प्रमेयोन्मुलतास्वभावः तावत् प्रमेयस्य देशकालाकारामासस्मिद-वत्वात् सोऽपि तथैव दाणो दाणो अन्यान्यरूप प्रष्टव्यः।

Bhas. (V), II, p. 72.

^{2.} ततो बहिर्पि स्फूटतया क्लयति ।

processes. From the internal end the awareness moves out in the form of a psychosis, and, from the external end the object casts its reflection. Thus, this is a two-way process, which suffers the exit of psychosis and lets the object be mirrored.

Here lies the point of departure from other theories of perception in Indian Philosophy. According to Sāmkhya, the object is reflected in the intellect, the touch of inactive consciousness is a false one. In Nyāya, activity belongs to the senses and not to the sensed, i.e., objects. In Advaita Vedānta, psychosis affects or assumes the form of the object, but the reflection that occurs there belongs to cit or awareness and not to the object. Whereas, here, on the contrary, phys psychosis not only gets out, but also carries the imprints of objective contribution by getting affected thereby.

This is designated as Rakta Kali because, metaphorically or esoterically, awareness - deity relishes sumptuous variety of objective emanation.

K.S. (A). 16; cp:
 तत्ति न्द्रियमुखेन सन्तर्तं युष्पदर्बन्सायनासद्य ।
 सर्वमावनष्यकेषा पृतिष्वा पिवन्तपि भवेयमुन्भदः ।।

III. STHITI-KALI OR STHITI-NASA-KALI: POWER OF WITHDRAWAL
IN RELATION TO OBJECT: PRAMEYAGATA-SAMHARA-SVARUPA
OR SRSTI-SAMHARA

This represents the withdrawal of the object. The previous instance marked its relation with the means of knowledge. The subject, which was secondary in the state of sustenance, becomes primary in the context of disappearance. Thus, this stage, represents object in relation to the subject.

The immediate result of the psychosis' going out and getting affected by the object is that the object figures in the subjective consciousness. Such expressions as * I have known the object" take their root at this point. The whole psychological activity changes its course from outward to inward and the objective existence, hitherto within the fold of means of knowledge, becomes one with the experiencing agency. The moment judgment takes place the sustenance, so far witnessed in the form of cognitive instrument, gets emaciated and psychosis having performed

^{1. ...} तामन्तर्मुखतारवाद । वीजही व्ही स्थितनाई क्लयन्ती निरु च्यते ।। T.A., 4.150

^{2.} बहिंद्ति हात् चितिभुवभुदारा निवधित् यदा भावाभेद प्रथयि

its job has no justification to continue. What figures prominently is the desire-to-withdraw the whole paroramic outlay of objectivity embodied in the respective psychoses, within(Antahrupa-Sanjihirsa, on the part of the divine or subjective consciousness, as the case may be). This stage, taken together with the next one, also accounts for the emergence of the objects of the will-to-create and the desire for future sustenance with reference to the precursory phenomenon of withdrawal. 2 To quote Dr. Pandey, "This means that the object has its external being only at the moment it affects the extrovert form of the subject, the means of knowledge; that its external being is destroyed as soon as it is known, and therefore, becomes, the content of mind, the idea. The Sthitinasakali seems to stand for the view. In the agamic parlance the state is termed as Sthitikali (Pancasatika) and Sthitinasakali (Krama Stotra).

तत्रेव रिक्तमयता गृहीत्वा तत: तमेव भाव अन्त: इपसीजही पाँया कलयति ।

T.S.,p.29.

^{2.} तिंद्रिंग्यभूताना भावानाभृद्धभिष्यमाणास्थितीच्हायाश्व से छि :।

Bhās.,I,p.239.

^{3.} Abhi., p.515.

^{4.} T.A.V., III, p. 163.

In the mystical framework of the system, these senses are called senses when they are the carriers of the external objects. But the moment they turn introvert after being content with the sensual enjoyment, they are termed as sense-deities (Karaneśvaris)¹. These retire to the solitary corner of heart and, in the absence of any desire, merge themselves in the supernal consciousness. Sthitināśakālī also covers such phenomena. The sole concern of the devotee, therefore, seems to invoke the guardian deity to come out and cut the fetters of worldly existenc?.

III. YAMA-KALI: THE POWER OF INEXPLICABILITY IN RELATION TO OBJECT: SRSTI-ANAKHYA OR PRAMEYAGATA-ANAKHYA-SVARUPA

When one is bent upon concealing one's true nature, any effort to define it is sure to meet failure. The same seems to be the case here. As in Advaita Vedanta Maya defies a definition owing to its self-contradictory nature;

^{2.} तास्तृप्ता: स्वात्मन पूर्ण इदयेकान्तशाय्मिम । चिद्रव्योमभर्व देवमभेदनाधिशेरते ।। T.A., 3.264

^{3.} K.S.(A).17.

in the same way, the state of indefinable eschews a definition. The only difference between the two is that whereas the former is so under the mechanical application of the law of contradiction, the latter is so owing to its own activity known as self-conceilment (Tirodhana). It unfolds the immense possibilities of its expression and, at the same time, contracts itself by denying full expression, both due to its integral dynamism. Hence, in the absence of a definite form, it is rendered as Anakhyā.

This state of indefinable, while related to the object, is known as Yamakāli. Anakhya, the power of the Lord, which in the mystic context stands for this state, is metaphysically an aspect of the absolutic functionalism and is the sole architect of this process of Yamana. The act of Yamana is to be identified with that of Apohana usually paraphrased as atadvyāvrtti or tadbhirma-bhirmatva. The whole objective manifestation as such is an outcome of the process of self-differentiation in the form of antithesis of the subject and object. During the course of self-differentiation, it is this aspect of exclusion (apohana) that, first, brings out empirically the subjective entities and, later, the objective ones by strictly laying down the

^{1.} अनवरतमेव सकै विविकासतया अनियतेन रूपेणा आरव्यात्मशक्या। T.A.V., III, p. 165.

specific spheres of each of them. And when this principle is applied exclusively to the objective side, each object is assigned to its exclusive category.

After an object has been known, the related psychosis vanishes and a fresh one arises in its place. The creative process as such is a flux where each set of succession, viz. emanation etc., is succeeded by another even the period of transition is very much a fact and as such is represented by this Anakhya state. Hence it is depicted as both causing and curbing the phenomenon of Yamana. Since our psychological functioning keeps oscillating between the two extremes, the state of affairs is analogous to that of doubt. When the judgment "I have kown the object" has

^{1.} तस्माव ... विचित्रेण वषुणा क्रमाक्रमादिना सैविव स्म बहि:करोति ।
प्रमात्प्रथनपूर्वेषम् । Bhās.(V),I,p.238; cf. Bhas.,
रेक्येन स्थित सव अपोहनशक्त्या मेदैन मास्यति ... कथम् ?
प्रमात्णाम् स्वाशमूतानाम् मितप्रमात्णाम् यत्प्रथनम् अपोहनशक्त्या
स्वतो मेदैन मास्यानम् तव पूर्व यत्र तव । प्रथमं ग्राह्कान् मास्यति
तदनन्तरं ग्राह्यवर्गमिति भाव: ।

^{2.} ततोऽपि वैहार्से पूर्ण विद्यानकी स्वयम् ।

शैना यमात्मिना माने सूते वैहरतेऽपि व ।।

प.А.,4.151

प. स्तदम्ब सदिदन्तु नेति न: शैनया हृदि विकल्पलदाणाः।

यो यम: स सल् काल्यते त्वया मूतर्स्यमनकैलिकोविद: ।।

C.G.C.4.53;cp.K.S.(A).18.

what next we should do. The doubt or indecision is resolved on our deciding in favour of one of the alternatives, e.g., "We ought to do this, and not this." The determination may either be negative or affirmative, both the possibilities are there. Thus it is an intermediary state which has not lost touch with the object, now drawn back to the consciousness of the empirical knower, and simultaneously contains seeds of the futurity. So like a lamp on the threshold of a room revealing both the sides partially, self-consciousness too brings out the objective side when tending extrovert, and subjective side while tending introvert. When both the sides neutralize in an equipoise, both become infructuous. This leads again to the possibilities of a fresh percept and judgment.

Abhinavagupta in his <u>Tantra-Sara</u> treats this doubt as hindering and impeding the withdrawal of the object. Hence, consciousness creates this doubt and abolishes it.

Through this Abhinava brings in the question of comparative merits of inter-scriptural discipline and voices the supremacy of his own. What is this doubt after all? It is

^{1.} तत्रत तद्पर्धं हार्विधनभूतां श्रीगं निर्मिणाति च प्रसते हा च । T.S.,p.29.

the smertia on the part of the subject owing to the conflicting opinions of numerous scriptures with regard to one thing. He is at his wit's end as to what he should do. This enertia drags the aspirantaway from his quest and creates obstacles in realising the pure ecstacy of self-communion. And so, this doubt is at once done away with by the consciousness itself. Really speaking, these scriptural injunctions belong to the sphere of Niyati Sakti, in itself an aspect of the ultimate. And the consciousness as such is something beyond the realm of Niyati and, hence, manifests itself in its true proportions transcending the sphere of Niyati and its deterministic laws. Since it performs opposite functions, it is supposed to be indefinable.

The importance of the concept of Yamakali can be gauged from the fact that Abhinava has taken up its consideration in great detail in his Krama-keli, according to his own confession. Abhinava also emphasises that

यमो विकल्प:तदनुप्राणिता येथं शक्षा शास्त्राणामान न्त्याच कार्याकार्य-विभागस्य विपर्ययेणाणि दर्शनाच किकर्तव्यतया मृद्धतात्मा विचिकित्सा अतस्व स्वस्वकपानुप्रवेशे विद्यनकरी ।

T.A.V., III, p. 164.

^{2.} पहरते - विगलितनियतिसकीचविधिविष्यपरसिवदात्मना इपेणा परिस्कृरति । Ibid.

Yamakali represents an area of common agreement among all the systems linked with the Trika.

6-D(b). POWERS IN RELATION TO MEANS OF KNOWLEDGE

In the foregoing pages we were occupied with the four deities which shared the common character of annihilating the objective aspect of our experience. The following pages are proposed to deal with another set of four divinities which are prone to absorb that aspect of the consciousness which is known as means of knowing. Such a description significantly conveys a particular character of the cognitive phenomenon. When we know an object, what actually happens at that moment is that we are seized of the resulting cognition (Pramiti) as well as the object. The means which brings the

यदियं सकीचा त्मिका श्रीव समुल्लसन्ती इटा फलपर्यन्ता संसारबीजतराः प्रथमानुरस्तिः ... । सेयं बदा फटिति विगलिता मवित तथा निरस्तपाशवयन्त्रणाक्लको भैरवहदयानुप्रविष्टा भवित ...। ... उकतं च क्रमस्तीत्रे - सर्वार्थसकर्षणास्यमस्य प्रणामामि कालीम् । व्याख्यातं नेतन्मया तदीकायामेव क्रमकेली विस्तरतः । ऋतस्व षाडधंशास्त्रेष्वेषीव क्रिया प्रायो नियुन्त्रणारहितत्वेन पूजा।

P.T.V.,pp.233-236.

^{2.} स्व प्रमेया श्वासर सिक सैन्ट्या दिदेवी चतुन्ट्यं निक पितम ।

T.A.V., III, p. 165.

^{3.} इदानीं तु प्रमाणा शमदाणाप्रवणा सहारा दिदेवी चतुष्क निरूपयति ।

relata into a direct relation is lost sight of. The same idea has been given a figurative expression.

The word Kali in this context is traced to the root Kala - to sound and to count. In the esoteric context, these deities are depicted as representing the milestones in the growing spiritual consciousness of those aspirants, whose addiction to wine in worldly life has been sublimated. When this sublimation is finally achieved, the mortification of the process of Kala is also accomplished side by side. In consequence, when the full doze of wine is in, the internal thrill of self-experience without reference to the sensual objectivity comes to stay. This is analogous to the state of pramana, because there too the object persists as an image and not independently. Through these stages of spiritual upliftment the expansion of middle plane (Madhya-dhāma), i.e., anakhyā, is sought, because pramana

शब्दसंख्यानवृत्तेश्च कलेघांतो: किलार्थत: ।
 स्थितिसंख्यादिभैदेन चत्रःकालिका: स्थिता: ।।

M.P.(T) 9.45

^{2.} स्व मद्यव्यस्तिनां ये के किजन्तव: स्थिता: । तेषा तदाश्येणीव कालग्रासीऽिमधीयते ।।

itself marks out a midway position between the knower and the knowable.

I. SAMHARAKALI: POWER OF CREATION IN RELATION TO MEANS OF KNOWLEDGE: PRAMANAGATA-SRSTI-SVARUPA OR STHITI-SRSTI

After the withdrawal of doubt or its objects, i.e., advisable and inadvisable acts, the self-consciousness or samvid brings about the withdrawal of entire objectivity by concealment or by liquefying the same in the fire of self-consciousness, as the Krama system would put it. Concealment consists in withdrawing even that aspect of the object (i.e., objective configuration) that was subjected to doubt. Abhinava, perhaps, means to suggest that this state compares well with that of Pratyaya-linatā in the Yoga system. When

प्रविष्टेऽन्तः शिधुरवे मेदिनिईरणात्मकै ।
 स्थ्यमेति वमत्कारो विनाविष्यक्षगतिम् ।।
 प्रतिबिम्बमहामोगमध्यमूमिविकासतः ।।
 प्रमाणामूमिमाशित्य चत्यः कालिका स्थिताः।।

M.P.(T).9.43-44.

^{2.} संइत्य शर्मा शंक्यार्थका वा भावमण्डले । संइति क्लयत्येव स्वात्मवद्दी विलापनात ।। T.A.4.152

^{3.} गूस्तश्काश भावमार्गं श्रात्मनि उपर्यहारेणा क्लयति । T.S.,p.29.

^{4.} Cp. The concept of dhyana in प्राप्त - तत्र प्रत्यकातानता ध्यान ए Y.S.32. Here, excepting idea or pratyaya, all other psychoses stand negatived.

the sole pratyaya or idea survives, naturally every thing would stand withdrawn. Yet the pratyaya is not a pure abstraction, it does have an objective reference; because it is never indeterminate. Hence the termination of doubt necessarily involves the termination of its objects. As the doubt stands reconciled, it is a state of resolution. The swallowing up or bhaksana means withdrawing within the self. Hence, it has been called by its proper name, e.g., Samhara-Kali (Deity of withdrawal).

When we describe it as the state of creation in relation to an object, we want to refer to the phenomena of rise, persistence, disappearance and absorption (indescribable state) of a psychosis. On the occasion of knowing, the psychosis transforms itself into the form of an object. It is Tadākārākaritā in Vedāntic terminology. The irresistible conclusion follows that the object gets a plastering of psychosis, that is, the psychosis absorbs or comprehends the object within its fold. Even from the other angle, because the object too here gets mirrored in a psychosis, the reflection ultimately remains within the confines of

^{1.} उन्मन्यनन्ता निष्वितार्थंगर्मा या मावर्षं हार्निमेषामेति । बदोदिता बत्युदयाय शून्या बहारकाली मृदिता नमामि ।।

K.S., quoted, T.A.V., III, p. 169.

the psychosis. On both the counts, it happens to be an allinclusive comprehension of the object by the means of knowledge. Hence at this stage the ultimate consciousness, though always self-revealing as such, is of the nature of void, so far as the objective content of a psychosis is concerned. Thus it is the phenomenon of withdrawal as far as the object goes, but at the same time it constitutes the rise of a psychosis in the context of knowing. It is the emergence of the Tadākārākāritā on the part of a psychosis. In other words, what is termed as withdrawal from object's point of view is but the emanation of the means of knowing from the standpoint of a psychosis. 2 That is why, howsoever paradoxical it may seem, it is Samhārakāli and, at the same time, happens to be the power of creation in relation to the means of knowledge. 3 It may be carefully noted that the object is not as yet completely and absolutely dissolved. Even while the object is absorbed by a psychosis, the object

^{ा.} सदोदिता सत्युदयायशून्याम.। K.S. Ibid.

^{2.} स्वयमेव हि नाम भावाना सिविष्णिनतो द्पादनात्मा वहारो यद्बही रूपता-विलापनेन प्रमाणादशामिषशायानाया सिविनो अभेदेन परामर्शन - इयमेव हि सीवद: प्रमाणा रूपताया सिष्ट: - यद तत्तद्या रूपता वकास्याद।

T.A.V., III, pp. 167-8.

^{3.} स्थितो तु स्टो स्थिताया:सजनेक्या: पहारः। Bhas.,I,p.239.
It is probably in order to emphasise this creative aspect,
Abhinava in his Krama Stotra diverts from the traditional
line and calls it Samsara-kali, cf.K.S.(A).19.

an instance from our daily life. Our eating of something is generally accompanied by a feeling that the dish is in my stomach. Exactly this happens with regard to a psychosis also. Exa In the subjective consciousness of the perception or perceptive judgment what actually figures is not the psychosis-as-such, but a psychosis having the semblance of an object. Hence the resulting perceptual judgment would take the form 'I have experienced the object as identical with myself.' This, again, throws a hint that the means of knowledge, as psychosis, is also identical with the self-consciousness. It is in the fitness of things that this judgment differs from that in the state of withdrawal with reference to object, viz., "I have known the object."

II. MRTYU-KALI: THE POWER OF SUSTENANCE IN RELATION TO
THE MEANS OF KNOWLEDGE: PRAMANAGATA-STHITI OR
STHITI-STHITI

This stage is esoterically termed as "Mrtyu-Kali" (Death-deity). The state of death is a stage subsequent to

T.A., 4.153.

विलापनात्मिका ता च मावस इतिमात्मिन ।
आमृशत्थेव थेनैषा मया ग्रस्तिमिति स्फृरेत ।।

the phenomenon of Samhara. It owes its title to its occasioning the absolute withdrawal of the entire objectivity! In the previous stage the object in its dormant form, i.e., residual traces, lent its character to psychosis. Now at this stage, which comes in immediate sequel, even this psychosis loses its independent status in the pure subjective consciousness. The purity of subjective consciousness lies in its complete dissociation from the object; otherwise, the subjective consciousness keeps determinate in nature due to its affiliation with the psychosis. The sustenance of the means of knowledge consists in its resting on the subject. Really speaking subject is the terminal point of all cognitive processes. Explaining the sentence "I know this" (इन्यह जानान्व) Abhinava comes out with the

0, 4,160.

^{1. 1997}

^{1.} निलिखार्थंब स्तंत्वाव मृत्युक्पाया: विवद: । T.A.V.,III,p.168 and हत्येव मृत्युक्पाया अपि विवद: कलनाव मृत्युकालीति विविद्रेशिष्यते । Ibid,p.169.

^{2.} बहायाँपाधितस्या: स्वस्वभावो हि बीवद: । निरुपाधिनि बंधुद्धे बीवद्वपेऽस्तमीयते ।। T.A.,4.154.

^{3.} विकल्पग्राणाची प्रविलयित मात्तिस्थितिर्लम् । इत: संधाराश निजद्विद विमुश्य स्थितिमयी ।। K.S.(A).20.

^{4.} स स्वाश्वीविद्धिशान्तिमन्तरेणा स्थितिमेव न यायाव ।

idealistic conclusion that the cognition is seized with grasping or apprehending the 'this' (i.e., object), while I or ego is the knowing consciousness which, in the last analysis, is the final abode of the 'this' - experience. This is the phenomenon of sustenance. This is the reason, why Samharyopadhi is recognized as the essential nature of the Samvid. Such a view approximates to the famous statment of Udayana, the author of the Nyaya-Kusumanjali, e.g., अधेनेव विशेषा हि निराकार्तया धियाम (3rd Prakarana). He declares that knowledge by itself is devoid of form (nirakara), its determinate or distinctive character belongs to the object. Similarly, Samvid or awareness acquires particular traits by assimilating, i.e., idealizing, the object. It is integral to consciousness to appear in the form which has been assimilated by it. But as suggested above, the psychical awareness (Vrttyatmaka Jnana) is ultimately reposed in the subject as in the context of the object it got assimilated with the mediating psychosis, the means of knowledge or psychosis gets reposed in the subject here, in the state of sustenance.

^{1.} तत उपर हिर्त नमेद रूपम् हत्यिप स्वमावमेव कलयित । T.S.,p.29.

CP. वित्तारमूलमोग्यगामिनी या ममेत्यिममितिमेदोद्धता ।

या प्यहर्षितिर्नात्मिनि स्थिता मृत्युरूपमुभय तवासनम् ।। C.G.C.4.55.

Be it noted, that when we say 'mine' (44), it is unmistakably to be understood with reference to an outer object. Because 'mine involves a relation which presupposes distinction among the relata. But, at the (contd.....

III. RUDRA-KALI: POWER OF WITHDRAWAL IN RELATION TO MEANS OF KNOWLEDGE: STHITI-SAMHARA OR PRAMAŅAGATA-SAMHARA

The present state is characterised by the withdrawal of the means of knowledge. A position of prominance for the subject is, therefore, implicit in the very character of things, because it is subject that embraces the object for good.

The esoteric name of this state, viz., Rudrakali or Bhadrakali has its genesis in the two roots, namely, Rudh-to obstruct or Bhid- to break or split and Dru = to melt or dissolve. Such signification assumes added significance in view of the Kali's performing a complex function consisting in melting and congealing the object, already rendered as a residual trace (Samskara)3. While introducing the treatment of this set of deities, the attention was drawn to the two specific modes of ultimate dynamism (kalana) reflected in the composition of this whole set.

contd.....) same time, 'mine' converts this difference into the xxxxxxxxxxxxx a sort of relation of identity, too. Therefore the psychosis, in the form of 'death', embraces the object and, in turn, is embraced by the subjective consciousness.

^{1.} T.A.V., III, p. 174.

^{2.} रोधनाद द्वावणगाद्रूपमित्थं कलयते चिति: । TA., v.158

विकारात्मना अवस्थितस्यापि अर्थस्य, रोधनाद द्वावणाच्य इयं परा विवद उन्तेन प्रकारेण कपं क्लयन्ती श्रीक्रमसद्भावमद्दारके रूद्रकाली इति व्यमदिष्टा ।

These two modes were represented by the words 'Samkhyana' and 'Nadana' standing respectively for the processes of contradistinction and identification. Now the state has arrived for the simultaneous realisation of the twin activity. The process of Samkhyana accounts for the objective existence in the form of Vasana (latent impression) and is to be equated with the process of 'rodhana', i.e., concretion or grossification. And the process of 'Nadana' leads to the survival of the object in the form of consciousness, pure and simple, and approximates to the phenomenon of 'Dravana', i.e., fusion.'

It may now be seen as to how this duality of functions is effected simultaneously. To put the matter in simple words, the two phases, in question, of the ultimate dynamism consist in its Samskara-evoking (Uthapaka) and Samskara-revoking (Prasamanatmaka) activities and thus cause a complex of two opposing mental phenomena (Psychological Spandas)

Let us analyse. So far an object was perceived and then was made to rest on the subject through a

^{1.} तत उपसं हर्तस्वभावनलने कस्यि वद्भावस्य वासनात्मना अवस्थिति कस्यि वत् संविन्मात्रावशेषाता कलयति ।

T.S.,pp.29-30.

^{2.} K.N.P., p. 33.

psychosis. That is, the psychosis was in a fluid condition if such expression may be permitted, and therefore could receive the object. That object, already diluted in the fluid psychosis, is congealed here. This is, technically, the drying up or solidification (Asyanibhava) of the object. The inevitable conclusion is that the object is reduced to the state of residual trace. This is grossification. It is said to be of the nature of withdrawal. Because on the one hand, the element of psychosis in relation to an object is aried up and, on the other, the immediate cognitive process comes to a close due to the survival of the object as a sheer residual trace.

Thus, immediately after withdrawing the multitude of the objects by occasioning their repose in the pure subjective consciousness, the supreme consciousness gives rise to a definite object in the mind of an empirical subject. Although the total objectivity lies submerged in the subjective consciousness, yet the concretion in regard to some particular object is made possible by the process of differentiation. At this level, the concrete objectivity is nothing but an objective residual trace. Whenever this Samskara is revived, certain consequences attend to it.

^{1.} य स्वास्थानीमृत: संस्कार्रूपतया वर्तमान: । T.A.V., III, p. 170.

After the revival has served its purpose, the particular residual trace goes back to consciousness. In other words, it is a recurring two-way process. The bringing-out of an impression from the homogeneous stock of sub-conscious is an act of congealiation of what had already melted in the consciousness. Bringing that impression back to the undifferentiated stock of sub-conscious is, similarly, an act of dissolving the grossified. This phenomenon is reminiscent of that of memory which depends upon the revival of a latent impression. Though a multitude of impressions remain dormant in the individual mind, yet the memory, as a selective process, is bound up with the revival of some definite impression being carved out of the undifferentiated stock of the sub-conscious. And, when the phenomenon of remembrance is over, the revived trace again goes back to sleep in the individual mind. So is the case here.

The occasion has been utilized for raising two important problems. The first concerns the enjoyment of impleasure and pain on the part of an empirical subject, and the second with reconciling the conflicting religious

न कैवलिमयमास्यानीमावैन रूद्धमेवार्थं द्वावयेत् , यावद्वावितमिप-रोध्येत ।

injunctions or beliefs. The nature of problems does not warrant their discussion in the context of metaphysics, yet, one should remember, that in India ethics has always been a living issue with every system of philosophy, and metaphysics has always borne on it. This might be the reason why we do not have some such thing as pure philosophy in India.

However, this transmigratory world of our experience is said to contribute to our enjoyment of the fruits. The nature and extent of enjoyment depends upon the respective Samskaras. There are two general agreements with regard to a Samskara. First, it is a physical property (Bhautikadharma) of the soul. The Naiyayika, in particular, considers Bhavana, a variety of Samskara, as belonging to the individual self. In the Krama system, too, the individual subject is characterised by self-effulgence and consciousness. Hence, the residual traces or Samskaras keep affecting (Sankranta) the Jiva. As these are physical properties of the self, they are subject to disappearance. Secondly, whichever act, enjoined or prohibited, one does, that endures in the form of merit and demerit. The pleasure and pain entail from them.

Abhinava is very categorical that the indecision or doubt about 'oughts' and 'ought-nots' may either proceed or follow the act, but the same is impossible when the

act is in process. Thus there being only two categories (kotis) of Samskara, the absence of indecision does not obstruct the fruition of an act. Due to the varying degrees in the revival of one's samskaras (स्वरंकार्जायता राज्यात) one is bound to take a decision somewhere, sometime. The decision, subsequently translated into practice, leads one to enjoy the pleasure and pain as a result of the good and evil as the case may be. Later on, in case he confronts misery and pain, a doubt haunts him 'is not this the result of some wrong committed by me which I took for right, that I have been thrown in the face of misery?! This doubt slackens his past deed which fails to yield any good or bad fruit due to his remorse and reprentance. This may be noted, even at the moment of enjoying, one continues to act. This will elicit the entire epistemic activity, once again, leading to the concretion of the object. The recurrence of Samskara will compel him to reap the fruits. But, as suggested above, he comes across the blockade of doubt, that makes the deed infructuous. Here the Samskara, though having come into being, disappears as well. This is what has been metaphorically expressed as melting away of the concretised.

^{1.} पूर्व हि मोगाद पश्चादा श्रीयं व्यवतिष्ठते । T.A.,4.156.

^{2.} त्राश्यानयेष स्वास्ते, श्रीः संस्कारहपकः शुभाश्यम्तया सोऽयं सोष्यते फालसपदम् । त्रन्यदाश्यानितमपि तदेव द्वावयेदियम् ।।

Since it is beyond the capacity of the empirical subject or his mental doubt to undo the efficacy of Samskaras, it is ipso facto presumed that it is through the spontaneity of the Para Samvid that such a phenomenon comes into being. Concretion of the melted and melting of the concreted, is ingrained in its dynamism. The whole episode is comparable to an instance in modern science where it is 'heat', in differing degrees, which freezes an object and melts it.

The other problem, as to how the conception of Rudrakali attempts to patch up opposing religious views, has been taken up in detail by Dr. Pandey. It is, therefore, not worthwhile to break the same ground again. Suffices it to say that the fruit of an action is dependent upon the unmistakable belief in the rightness of it. The belief in a particular religion and in the rightness of an action enjoined by it arises from the innate mental disposition of the individual.

In the context of religious adoration, the deity is supposed to crush the sense of doubt and duality which is the sole cause of our worldly existence and, at the same time, fills the individual consciousness with a thrill of pure ecstacy oozing from the self-realization. This, in

^{1.} Cf. Abhirova, pp. 516-517.

addition, removes the demerits and guides us to adopt a right course.

IV. MARTANDAKALI: POWER OF ANAKHYA IN RELATION TO THE
MEANS OF KNOWLEDGE: STHITI-ANAKHYA OR PRAMANAGATAANAKHYA-SVARUPA

Within the body of this chapter it was observed that generally the name of a thing takes into account its characteristic function. The moment it is difficult to ascertain the function of a particular object, the ramifications of its name recede to background and it virtually turns up as something precisely indefinable. Now the stage has come when, in view of the dissolution of object, the senses have nothing to operate upon or react to. These senses, the instruments, are by themselves the means of knowledge, because reflecting or perceiving the object constitutes their essence. And a pramana is nothing but a measure to ascertain and determine the different objects.

गि इमा हन्ये मूर्मि मवभयिमदातकरणिय । इमा बोधकान्तद्रतिरसमयी वापि विदये । तदित्थं संबोधद्रतिमथ विलुप्याश्वमतती – यथेष्ट वावारं भनति लसतात् सा ममहिद ।

It is why it is reckoned as 'sun' owing to its objectrevealing character. The group of the senses numbering
twelve includes manas and intellect because their main
function remains the same - revealing the nature of the presented datum. In view of the data having been withdrawn from the
picture, the senses do not move out from the 'ego' and, as
such, stand merged therein.

The personal ego is construed here as the subjective frame of reference which necessarily permeates all our judgments. Hence the expressions, i.e., "I hear, I see" etc.

The personal ego, although forming part of the internal organ, has an independent being in the sense that the entire sensory paraphernalia derives its meaning and purpose from it. Since empirical self is identified with this instrument of personal ego, none of our judgments ever reflects the duality of subject and the personal ego.

T.A.,4.160

Ibid. 159.

Ibid.4.161.

T.A.V., III, p. 178.

कर्मबुद्धयन्तावगों हि बुद्ध्यन्तो द्वादशात्मक: ।
 प्रकाशकत्वाद स्थात्मा मिन्ने वस्तुनि जुम्मते ।।

^{2.} इत्थं मोग्येऽपि अभुवते सति तत्कर्णान्यपि । सहर्नती क्लयते द्वादशैवाहमात्मनि ।।

त्रहेंकारस्तु कर्णामिमानिकसाधनपः।
 त्रिविक्निन्नपरामर्शी लीयते तैन तत्र सः।।

^{4.} देहादाभिनिवेशात्कित्यतेऽहैंकतात्मिन ..।

The Krama Stotra, in the technical phraseology of the system, calls it "Martanda-kali", implying that the dynamism of samvid is concerned with causing the withdrawal of the senses, the 'suns', in the personal ego. Another implication is that the cognitive process has now come to a fullstop. Consequently, the Vrtti-cakra also ceases and the psychoses no longer entertain any objective reference whatsoever.²

Unlike the Pratyabhijña system, it may be mentioned, the Krama system, while taking the basic framework from the Samkhya, introduces an important modification. In Pratyabhijna, as in Samkhya, the entire cognitive and motor apparatus including the ego is deduced from intellect, the Mahat. But in Krama, the whole cognitive machinery down the intellect is traced to personal ego. In this respect a sweeping comparison may be made with Advaita Vedanta. There the entire creation ensues from Hiranyagarbha and Hiranyagarbha, in itself, is the totality of the personal egos.

T.A.,4.163.

तेने न्द्रियोधमार्तण्डमण्डल कलयेत्स्वयपः ।
 पिवदेवी स्वतन्त्रत्वाद किल्पतेऽ हर्षतात्मिनः ।।
 ः करणामारी चिनक्षमुदयं क्रिते रमसात्
 स्थितिमुप्याति तत्र परसीख्यरसान्तयाः ।
 विलयम्पैति नात्र परवोधमरदापणात् ।
 परमक्लात्र केवलेतया विलसत्यमलाः ।।

Quoted, K.N.P.p.38

^{2.} समग्रामदााली क्रमविर्ह्तामात्मिन मुह्दिनैवश्य ... । K.S.(A).24

6-D(c). POWERS IN RELATION TO THE SUBJECT

Passing on to the next stage one finds himself face to face with a fresh set of deities solely related to the subject, now the sole residue. The first of the group sets off the process of curbing the limited subjecthood and the final one marks completion of the process. The word Kali, presently, is traced to root kala-to go to get. Gati here stands for ascending or realising one's true nature. These four deities, in the esoteric context, represent four stages in gradual attainment of the goal. The esoteric worship has been associated with the various stages of the meat-eating (by the meat-eaters) such as, observing, touching, relishing, and desisting. These acts, through a process of sublimation, lead to the growing intensity in the spiritual awareness on the part of an aspirant, who is thus enabled to subjugate the realm of time.

1. स्वं मार्थव्यः निनामन्तरास्वादमू मिनाम ।

प्रमात्रूपमाविश्य चतस्रः कालिकाः स्थिताः ।।

गतार्थंस्य क्लेघांतोर्थंस्यानुगमा दिमा:

दर्शनस्परीतभोगविरामोद्रेकताः मताः ।।

M.P.(T) 9.46-47.

Another point, worth mentioning, is that all these states are related to the godly function styled as Samhara, i.e., withdrawal. Hence the rise, persistence, lapse etc. of the withdrawal. now merit consideration. The function of withdrawing is associated with the Jnana aspect of the absolute consciousness. The Jnana or knowing consists in grasping the cosmic panorama, apparently cut asunder from the self, as one and identical with the self. So what remains in the final round is the subjective consciousness, pure and simple, and it is with reference to this subject that one is supposed to understand the phenomena of creation etc.

I. PARAMARKA-KALI: THE POWER OF CREATION IN RELATION TO THE SUBJECT: PRAMATRGATA-SRSTI-SVARUPA OR SAMHARA-SRSTI

To begin with the explanation of the title itself. The personal ego, though the fulcrum of all senses, too is an instrument at the most. Its constituting the subjective frame of reference makes it rather more important than the rest. Hence it is called "Parama-arka", the supreme sun, the greatest revealer at the empirical plane. It comes, next, in point of importance, to the limited subject which

^{1.} संहारस स्यादिमयश्चतुर्घार्य क्रम: स्थित: । M.P.(T) 9.48.

invariably related to the personal ego, the thirteenth means of knowledge (pramana). Now the creation in respect of subject lies in the fact that with the disappearance of subjective frame of reference within the individual, the subject as such, indeed in its limited form, for the first time appears on the scene without any reference to the means or the object of knowledge whatsoever. If one argues that the subject must have a reference to the means and the object of cognition; then, the only nexus that obtains between the subject and the means as well as the object is that of the complete withdrawal of both within the subject himself. It needs be noted that though personal ego is said to be related with the limited subject (out of the two types of subjects admitted in the system, i.e., limited and free--Kalpita and Akalpita), the delimitation of the subject consists in his maintaining touch with the innate ignorance known as anavamala'. The subject, at this juncture, is not completely immune from the potential propensity that may throw him in the world again. Due to his immate ignorance yet unremoved, he is susceptible to the worldly enjoyments. That is all.

T.A., 4. 164.

^{1.} स स्व परमादित्यः पूर्णंकत्पस्त्रयोदशः । करणात्वात्प्रयात्येव कर्तरि प्रवर्थं स्कृटम् ।।

Otherwise, he is very different from the limited subject in the ordinary sense of the term. 1 Such a subject is technically known as "Kālāgnirudra", because Kāla, another name for distinction (vyavaccheda), characterises him. In his case there is always a possibility that he may, due to non-revival of an impression of certain object, wish "This should not happen to me", or else, if the impression is revived, he may assimilate it through enjoying it. The former phenomenon coincides with what has been called 'Rodhana' (obstruction) and the latter with 'Dravana (Melting). It is here that the ego gets finally reposed.

II. KALANALA-RUDRA-KALI: POWER OF SUSTENANCE IN RELATION TO THE SUBJECT : SAMHARA-STHITI, PRAMATRGATA-STHITI-SVARUPA

The sustenance of the subject (i.e., limited subject) consists in its merger with the ultimate, i.e., universal subject denoted by the word Mahakala. Hence, in mystical

^{1.} स स्व व किविदमोग्यसंस्कारस्याप्रबोधात ममैतन्या भूत इति रुणादि । प्रबोधाच्य द्रावयति, मोगेन स्वात्मसात् करोति इति रुद्रः । ऋतस्व भोग्यौ न्यूल्यात् त्रनिवृत्तमशूभावः प्रोन्मिकादिभिलाकात्मकाणावमलयोग इत्यर्थः ।

T.A.V., III, pp. 180-88.

^{2.} कालारिनब्द्रसंज्ञास्य शास्त्रेष्ट्र परिमाण्डिता ।

parlance, this state goes by the name of Kalanala-rudra-Kali. So the limited subject comes to rest in the universal one. 2

The limited personality of the subject is not integral to it but an imposed or imagined one. To the subject, under limitation, the world appears as bifurcated in two realms of existence, i.e., "I" and "this", there being no meeting point between the two. But once this imagined mantle is discarded, the entire objectivity, i.e., "this," transforms itself into the unitary subjectiv experience in the form of "I" and the whole world, as a result, is realised as an unbroken continuum. 3 In effect, this state is nothing but that of the Sadasiva which itself is a psychological category of the metaphysical order. The metaphysical order of creation is nothing but constitutive of the process of gradual realisation of the objective world not only as a expression of, but also, one with the universal mind. The resulting experience takes the form -"I am all this", or "All this splendour is mine". But, let us not mistake it

^{1.} सोंऽपि कल्पितवृत्तित्वाद्धिश्वाभेदैकशालिनि विकासिनि महाकाले लीयतेऽहिमदैभये ।।

T.A. 4.168

^{2.} तत: कित्पतं भायीयं प्रमात्किपमपि क्लयति ।

T.S., p.30

^{3.} ऋषाहन्तायामिदन्ताया विश्वान्ते:विश्वामेदैकशातिन ।

for the pure indeterminate experience, i.e., the 'Iawareness' pure and simple; because, the consciousmess
of transition from duality to unity is still lurking owing
to the presence of the universal this, which is predicated
of the universal subject. As such, therefore, it constitutes a sort of transcendental experience owing to the
operation of Suddha-Vidya (pure-knowing). Yet it falls
short of the ultimate goal which is achieved in the next
stages.

A word of caution may be necessary. It has been previously noticed that Saktopaya is concerned with the purification of the determinate idea (Vikalpa-Samskara). The experience, viz., "all this is mine" or "I am all this", is the form which the gradual purification of the Vikalpa finally adopts, consequent upon annuling the sense of duality between the self and the not-self, that is, the world.

The only thing worthy of note, in addition, is to remember that Saktopaya culminates in Sambhavopaya, that is the purification of determinate idea does not cease on

वात्मनो महाकालस्य संबंधिन्या संवित्ती सर्वा ममार्थ विमव हत्या धुवतवत् सर्वमिदमहमेवेति विमु: विश्वामेदैकशालिनी । ऋतस्व प्रविक्सद्रूपा या परिमितप्रमात्चवंगाचत्रा संवित्तिः ऋतुमविविशेष्णोमासते । Т.А.V., III, p. 184.

^{2.} Also see प्रत्यिमज्ञा का स्वरूप

accomplishing the purification only, but, instead, going further terminates into pure indeterminacy. The subsequent stage under consideration is addressed to the attainment of that phase.

III. MAHAKALAKALI: POWER OF WITHDRAWAL IN RELATION TO
SUBJECT: SAMHARA-SAMHARA OR PRAMATRGATA-SAMHARA
SVARUPA

There is yet another higher state of supreme I-ness (parahamta) which transcends the preceding state of the pure knowing consciousness (i.e., I am all this). The two states are distinguished by their characteristic emphases on 'I' and 'this'. In the former, predication is completely absent, hence I' rests on itself, whereas in the latter 'this' is made to rest on 'I'. Akula is the technical term for the fullfledged I-consciousness. The withdrawal or Samhara of the unlimited subjecthood is occasioned by the merger of the pure knowing-consciousness, the subject of 'I am all this', into the Akula, the perfect-I, which is free from any reference to the objectivity or thisness in its transcendental

ग्रव्ययमक्लममेर विगलितसदसद्भिवेककल्लोलम् । जयतिप्रकाशविभवस्फीत काल्याः पर धाम ।। Quoted, T.A.V., III, p. 185.

form. This state is reached by going through the ordeals of Hathapaka and Alamgrasa. Thus there is full apposition between 'this' and 'I'. It may be recalled, it was pointed out in the every beginning, that true realisation dawns only when the every conceivable form of opposition at all level is exhausted.

One point deserves special mention and might appear controversial. In his <u>Tantraloka</u> Abhinava appears to treat this state as perfect. But his statements in the <u>Tantrasara</u> and his <u>Kramastotra</u>⁴ go a long way in suggesting that this

अतस्व मनिव गैविदिप प्रति भोग्यत्वागमना दिदिकियाकतेता रूपा वित्ति... अकृले धाम्निलीयते - स्वात्मविशान्तिवमत्कार् रूपा हैपरामर्शदशाधिशायिता मियादिति। स्व महाकालस्य कलनात् महाकालकाली ति श्रीकृमस्तोत्रादावुच्यते ।
श.A.V., III, p. 185.

^{2.} ऋतस्व सर्वसर्वात्मकत्वेन सर्वात्मकपाणा भावाना यो भोगो इठपाकक्रमेणात-ग्रासयुक्त्या स्वात्मसात्कारः । तैनोपरागिणीसहिक्कस्वभावा, ऋतस्व परिपूणा । Ibid,pp.194-5.

^{3.} स्कीवत्यागोन्मुलविकासग्रहणार सिकमपि प्रमातार कलयति । T.S.,p.30

^{4.} प्रकाशास्त्रा सैनित् क्रमिन्हिता शून्यपदतो ।
बहितीतात्यन्तं प्रसरित समान्हादकतया ।।
ततोऽप्यन्तःसारं गलित्रभसादक्रमतया ।
महाकाली सैयं मम कलयता कालमिलल ।। K.S.(A).26.
ब्रित्रचत्राचित्रक्रमतदित्रादिस्थितिज्ञा ।
विभाःशिक्तः शस्वद व्रजति न विभेदं कथमि ।।
तदैतस्या मूमावक्लिमिति ते यत्किलपदम् ।
तदेकाग्रीभूयान्यम् इदयभूमेर्विवभो ।।

Ibid. 11.

stage, though characterised by Supra-sequential pure Iexperience, is not 'the' ultimate. In all probability, he seems to have in his mind the idea of Siva - category. which too is characterised by pure I-consciousness and yet suffers from a sort of imperfection. In order to make the point clearer, a paragraph is produced below from one of the articles by the present author exclusively devoted to the treatment of this problem :"Cit (i.e. Prakasa) is regarded as Siva in so far as it is free from all the differentiating attributes. This marks out the specific scope of Siva and Sakti. While Siva is free from all subjective and predicative reference, Sakti admits of a slight tendency towards predication. The appearance of Siva as conditional but indeterminate consciousness (i.e., aham) is known as Sakti. Since self-presentative character (Ahambhasana) is the essence of cit, there can, in fact, be no distinction between the two except one pointed out above. Really speaking Sakti merges back into Siva at Siva-stage (antarlinavimarsa), but this Sakti remains, as a self-negating agency, responsible for the rise of I-experience. For clarity it is averred that 'Siva-category stands for 'self' in 'selfconsciousness. It is immune from all shades of even the latent objectivity." These lines are self-explanatory and

 [&]quot;Concept of Siva as a category in Kashmir Saivism", Indian Philosophy and Culture, Vol.IX, No.3, Sep.64, pp. 12-13.

would perhaps throw adequate light on the issue, in question, as well. This state of Mahākāla-Kalī, being based on a sort of Samhāra, also amounts to the elimination or denial of objectivity. Hence its abode is termed as Sunyapada.

IV. MAHABHAIRAVA-CANDOGRA-GHORA-KALI: POWER OF THE
INDEFINABLE IN RELATION TO SUBJECT: PRAMATRGATAANAKHYA-SVARUPA OR SAMHARA-ANAKHYA

This is the state where the true harmony always stands realised. The Akula, the self-awareness, now emerges as a state where object, means, subject and knowledge all lie in a state of complete unison with the self-consciousness. The previous state marks the completion of cognitive activity of the transcendental level by embracing the universal subject, whereas it is still higher state in the sense

^{1.} Ramyadeva, in his commentary on Cakrapani's Bhawopahara, has examined the concept of Mahākāla-Kālī citing the relevant portion from the Kramastotra. This state is so termed, because it either annihilates, i.e., absorbs kāla (or mahākāla) equated with the twelve senses (rays of sun), or withdraws Kāla along with the twelve senses, cf., कालदेह वा कालविकत्पनोल्लासिकामीहा वा सूर्यक्लाजालेन दादशात्मकम्री चिचयेन योऽपहरतीतितम्कीलोऽयमकम्पदेनदर्शतः, सूरीनाम् क्लाजालेन मध्यमधामान्वेधेन मावाभावमूम्युल्लंधनात्मा कालदेहापहारी महाह्कारात्मकमहाकालदेहम्पहर्त्शील यस्य स तथोकतः।

and nothing else. And like Sadrsa-parinama of Prakrti in Samkhya, a state of perfect harmony prevails ever plus pulsating with its self-spontaneity. This is called freedom, the deity par ultimate. By its intrinsic dynamism it transcends and yet permeates the whole order of succession. As an all-inclusive principle it is called Maha-bhairava-candogra-ghora-kali where the words Mahabhairava, canda, ugra and ghora stand respectively for the subject, object, knowledge and means thereof. It is unnamable in the sense that this state defies all efforts at verbal description.

In Abhinava's opinion this state is the ultimate one. The only difference between him and other exponents is that he considers it as the integral aspect of the Lord,

^{2.} प्रमातवर्गों मानोष: प्रमाश्व बहुधा स्थिता: ।

मेयोष इति यत्सवम्त्रीवन्मित्रिमेव तद् ।।

इयती इपविचित्रीमात्रयन्त्या:स्वस्विद: ।

स्वाच्छन्यमनपेदा यत्सा प्राप्रमेश्वरी ।।

टा. स्वप्रकाशाया: प्रस्या: सविद्रों यदनपेदा अहंपरामर्शम्य स्वाच्छन्यम्।

T.A.V.,III,p.187.

The harmony consists in the synthesis of Prakasa and Vimarsa, whereas in the previous state the aspect of prakasa was more prevalent.

^{2.} क्रमत्रयसमाश्रयव्यतिकरेणा या स्तती।
क्रमित्रव्यतिकरेणा या स्तती।
क्रमित्रव्यतिकरेणा विद्यती विभात्युच्चकै:।
क्रमेकवप्रक्रमप्रकृतिरेव या शोभते
क्रोमि हृदि तामह भगवती प्रा स्विद्य ।।
Quoted from the Jñana-garbha stotra.

i.e., the Manthanabhairava or the maheśvara of Pratyabhijna, while the others feel that this belongs to the Thirteenth deity.²

The theory of the twelve goddesses underlining the entire cosmic activity is though exclusively a Krama doctrine, yet so thorough has been its impact on allied systems that they have accepted it without reservations. The agreement with the Sara system is most glaring in this behalf. Similarly, in the Kula system, the three powers namely, Anuttara, Iccha and Unmesa (viz., Para, Parapara and Apara) and those three that rest on them, namely Ananda, Isana and Urmi, stand, for the twelve powers owing to their movement in ascending and descending order, and mark the close affinity with the Krama system.

6-E. SOME CONCLUDING REMARKS REGARDING ANAKHYA CAKRA

One feels called upon to advert to another point.

The awareness, as the fundamental datum, is posited as a

T.A.V., II, p. 235

^{1.7} K.S.(A) 28. 2. M.P.(T).9.60

न केवलमेता: क्रमदर्शनादी स्वोक्ता यावदस्मन्न यसहोदरेष्ट्र शास्त्रेष्वपीत्याह ।

प्त. V., III, p. 235.
वस्तुतस्तु ष्यट् स्व परामर्शाः, प्रसरणाप्रतिसँवरणायोगेनः, द्वादश भवन्तः परमेश्वरस्य विश्वशक्तिपूर्णांत्वं पृष्णान्ति । ता स्व स्ताः परामर्शस्पत्वावः
शक्त्यो भगवत्यः कालिका इति निरुक्ताः ।

क. स्ता एवं द्वादशापि सैविद: क्रमदर्शनादी अन्वर्धनापि अप-धानेन दर्शना: ।

monistic principle and is connoted by the singular appellations and such as Kala-samkarsini or Matradobhava etc. Is not this stand logically incompatible with the plurality of successive manifestation it undertakes in the form of Srsti etc.? There is no gainsaying the fact that the ultimate consciousness expresses itself through the above twelve-fold order, yet its unity ever remains antecedent to plurality; and, the consciousness has to be accepted as a unitary principle as a matter of logical necessity. The plurality of manifestation fails to bear upon the basically monistic character of consciousness. For, it is through its integral spontaneity that the model variety of manifestation is arrived at. Must it manifest - is the demand of its nature, but not that it must take down a particular order. Thus, the twelvefold manifestation is simply casual and not essential. Awareness is a uniform principle and suffers no exception to the rule. Hence, there is not the slightest room for the principle of time which, acting as a sort of break, is responsible for the phenomena of succession and simultaneity etc. In view of the utter absence of succession, it is a misnomer to call ultimate consciousness as trans-sequantial. This is, in fact, a necessary corollary of acknowledging supreme awareness as transcendent and monistic.

इत्यं ब्रादश्या संवित्तिष्ठन्ती विश्वमात्ष्य् ।।
स्मैवेति न कोऽप्यस्याः क्रमस्य नियमः क्वचित् ।
क्रमामावान्न युगपत्तमावात्क्रमोऽपि न ।।
क्रमाक्रमकथातीतं संवित्तत्वं सुनिर्मलम् ।

T.A., & 4.178-179.

Ksemaraja, while dwelling on the concept of Krama-Mudra, invites our attention to a unique mystical significance of the Anakhya-cakra. In this Mudra, the mind swings alternately between the internal and the external. The internal appears as the universal consciousness, and the external no longer appears as merely the world, but as the form of universal consciousness. This Krama-mudra corresponds to the Fourth deity, the anakhya, of our know. This power is responsible for making the whole process of Krama rest in consciousness. And, Krama or succession consists in the cyclic consciousness or awareness-cycles of emanation, sustenance and withdrawal. This power brings back the whole universe within the confines of the highest inner consciousness. It is called Krama because not only it stirs up successive appearances of emanation etc., but also constitutes the very being of such succession. 3 Thus Krama-mudra, is an instance of eternally active Samavesa, which an aspirant comes to accomplish through this Anakhya-cakra.

^{1.} Cf.P.Hr.,p.137 (notes) ; क्रममुद्भया अन्त: स्वरूपया बहिर्मुंब: समा-विष्टो भवति साधक: । तत्रादौ बाह्याद अन्त: प्रवेश: , आभ्यन्तराद बाह्यस्वरूपे प्रवेश: आवेशवशाद जायते - इति सबाह्या्भ्यन्तरोऽयं मुद्राकृम: । Krama-Sutra, quoted, p.Hr., p.92.

^{2.} अत्रायमर्थः स्पिट्स्थिति - स्हितिसैविच्चक्रात्मकं क्रमं मुद्रयित, स्वाधिष्ठितम् आत्मसात करोति येथं तुरीया चितिशिकतः, तया क्रममुदया । P.Hr.,p.92, also see M.M.P.,p.166.

^{3.} त्रिप स्प्यादिकृमाभासकत्वात तत्कृमाभासकपत्वात त क्रम इति त्रिमिधीयते । Ibid, p.94.

6-F. FOUR SUB-CYCLES PERTAINING TO ANAKHYA

It may be recalled that there were wide divergences among the system's exponents with regard to the precise number of adorable divinities in Anakhya Cakra. Jayaratha, the author of the <u>Viveka</u> on the <u>Tantraloka</u>, exploits and an opportunity to steer the system's stand clear in this respect. He closely follows Abhinava who himself steps into the shoes of the <u>Yoga-Sancara Agama</u>. These views appear in an esoteric and symbolic language but, as usual, they are not without philosophical significance.

Anakhya Cakra represents a wider and more extensive realm than generally understood. In a sense the phases of creation, sustenance, annihilation and indefinability, all partake of the nature of Anakhya; and, it is with reference to one particular phase of them that the exact number of divinities is said to be conceived. Thus, the phase of creation has sixteen and those of maintenance, withdrawal and indefinability twelve, eight and four aspects respectively. These aspects or crests are again shown to constitute the spokes of the different wheels or cycles (Cakras) going by the names of Sodasara (sixteen-spoked), Dvadasara (twelve-spoked), Astara (eight-spoked) and Caturara (four-spoked) respectively. They are related to object, means, subject and knowledge in the same order.

speaks of sixteen deities as adorable in the Anakhya Cakra, the obvious reference is to the Sodasara cakra. In the said cakra the objective element, as analogous to creative phase, is the most domineering of all, though the Sodasara as such is part of the total anakhya scheme. Since the entire cosmic multiplicity stands absorbed in the reality proper, each member of the tetrad of object, means, subject and knowledge happens to share the nature of each of them. This leads to the conception of sixteen powers, deities, aspects or crests, whatever one may be tempted to call them.

The second cycle, viz., Dvadasara, relates to the phase of sustenance and, for that reason, to the means of knowledge. The means of knowledge is never without the imprint of an object. Hence, the object is contemplated not to enjoy primary existence, but, instead, a secondary one losing itself into means of knowledge. With the submergence of object, therefore, the three members having four aspects each account for the twelve goddesses only. In fact this cycle is nothing but the famous Anakhya-cycle or

तत्र विश्वकोडीकारात उत्तमं प्रमेयप्रमाणाप्रमात्प्रमाणां सर्वसर्गात्मकत्वात काडिशारं वर्षं तिष्ठित ... यदिमिप्रायेणीव श्रीक्रमसदमावमद्दारके अनार्व्यवके काडिशेव देव्य: पूज्यत्वेनोक्ता: । त्रत्र वानार्व्यत्वेऽपि पृष्ट्यात्मन: प्रमेयस्य प्राधान्येनावस्थिते: सोम्बपत्वात श्वेतत्वम् । Т.А.V.,II,p.136-37.

Samviccakra inhabited by Srsti-kali etc.

The slight difference noticed between the two (i.e., this group of twelve deities and the one just alluded to as Samviccakra), that the former eliminates the object (prameya) while the latter the knowledge (Pramiti) as their respective basic reference from their schemes, is not at all fundamental. Because, Jayaratha has made it more than clear that such differences crept in only to cater their allegiances to particular sub-systems or practices.

Next comes Astara Cakra related to the subject. This represents a subsequent stage, where the means of knowledge is reposed in the subject leaving four aspects (relating to the subject) scrubbed altogether. The subject and the phase of withdrawal are the sole subscribers to the individual personality of this Cakra. Thus the remaining eight spokes, i.e., aspects, stand for the group of eight deities comprising three Bhairwas, three female divinities,

^{1.} श्री बिष्टिकाल्या दिरूप बादशार वक्रमुच्यते , अनारूयत्वे अत्र स्थित्यात्मन: प्रमाणास्य प्राधान्याद्रकतत्वं, ति प्रमेयोपर जितमेव मवेद , अतस्य प्रमेयस्य तदमेदेनैवावस्थानात तदगतस्य रूपचतुष्कस्य प्रथममावात बादशारत्वम ।

Т.А.V., II, p. 138.

^{2.} Abhi., p.533.

^{3.} प्रक्रियाया विशेषों तस्याविशेषात । T.A.V., III, p. 134.

^{4.} तत्प्रमाणास्य प्रमातिरि विशान्ते: तद्दगतस्यापि रूपवतुष्कस्य पृथगमावाव संहारात्मप्रमातप्रधानम् । Ibid.,p.138.

Kuleśvara (Ahamkara) and Kuleśvari (i.e. Abhimana-Śakti).

Next comes the Caturara Cakra. In its continuous ascent, the subject itself lapses in knowledge leaving four aspects alone (related to knowledge) to be ascribed to this Caturara cycle. The predominance of knowledge envisages the prominence of anakhya and thus renders it an anakhya-cakra literally. The four aspects constituting the cycle comprise a triad of female deities alongwith the Matr-Sadbhava (i.e., Kāla-Samkarsini).

Esoterically, these cycles are identified with the four orbits found in an eye, namely, (i) white, (ii) red, (iii), white-black, and (iv) black. The white orbit, which stands for the white mass that surrounds pupil, represents the object equated with moon in the esoterical termonology, and thus has white lustre. The red orbit, which stands for means of knowledge, i.e., sun, is not easily visible. The redness of the cycle is accounted for by the objective affection (ranjana) of the means of knowledge. The white-black orbit, which appears so due to interaction of black

^{1.} Cf. M.M.P., p.103.

^{2.} प्रमात्रिप प्रमाया विकान्ते: चतुर्वते ज्ञेये-देवी त्रय - श्रीमात्सद्मावरुचेति, प्रमामात्रसतत्वानारूथचक्ररूपतया प्रस्कृति इत्यर्थ: ।

Ibid, p.139.

^{3.} तदेवं वद्याणि प्रतिनियतावयवरूपत्वेन सुष्टयादिक्रमवतुष्टयमवस्थित-तिमत्युक्तम् ।

Ibid.; also see T.A.4,128-130.

interior and white exterior, represents the subject. And the black orbit, which is nothing but the pupil, stands for knowledge. The darkness of the orbit arises from its having absorbed everything and thus leaving no trace of duality.

Most important of these are two, the Sodasara and the Astara, covering total range of the object and the subject, or in other words, the enjoyable and the enjoyer, respectively. They constitute a pair and, through a continuous process of mutual interaction, account for the rise of the close of the subjective and the objective realms. 1 The subject, by self-contractions, gives rise to the objective world and, by contracting the object, unfolds the subjective side. The same happens with the object. What one calls creation and dissolution are nothing but the twin phases of unfolding and enfolding. Since the object presupposes the intervening cognitive instrumentality for its final repose in subject, the phenomenon of sustenance is an indispensable guest. Likewise, the subject, too, gets immune from objective proclivity only when it is content with a through grasp of the object resulting in such expressions as this object is now known to me. Thus, the mutual friction and encounter

स्तच्चक्रचतुष्टयस्य मध्यादग्नी णोमात्मके प्रमावप्रमेयमये बोडशाराष्टारे मोक्तुमोग्योमयात्मकतया मिथुनक्षे ये हे चक्रे स्थिते ते परस्पर समीलनोन्मीलने विद्याते स्व।

between subject and object lead to the realisation of the ultimate principle of awareness.

The above discussion, thus, brings out the following 1 equations:-

- (1) बुच्छि-प्रमेय-रवेत-वोम-चाोडशार-प्रमेयप्रमाणाप्रमात्प्रमाणा तसर्वसर्वात्मकत्वस् ।
- (11) स्थिति-प्रमाणा-र्वत-ऋं-दादशार्=धिकाल्यादयः द्वादश दे व्यः।
- (111) तहार-प्रमाता-इवेतवृष्णा-वर्षान-श्रष्टार-भैरवत्रयम्, देवत्रयम्, क्लेश्वरः, क्लेश्वरी ।
- (iv) अमारूय-प्रमिति-कृष्णा-बत्रार्=देवीत्रयम्, मात्वद्मावः ।

The mutual interaction between the subjective and objective realms, e.g., Astara and Sodasara, further brings out the Krama cosmogony. What is reckoned as Sahasrara Cakra (lit., a thousand-spoked cycle) is by itself a figurate expression for this universe of infinite variety such as physical elements, substances, regions and so on and so-forth. This Sahasrara cycle grows out of the above cyclic couple and, in its turn, gives rise to later realms of

^{1.} Rājānaka Lakṣmaṇajoo, too, mentions the sixteen deities and twelve deities by name as against the Sodaśāra and Dvādaśāra cycles in his Krama-Naya Pradipikā, pp.9-10.

व्यक्तदेवी त्र्य, पात्सद्भाव, भेरवित्रय, क्लेंड्वर, व्यक्ताव्यक्तदेवी त्रय and पात्सद्भाव stand for the twelve deities in the Dvādaśāra, and these plus four, i.e. ज्ञाच्यक्तदेवी त्रय and भात्सद्भाव for sixteen deities in Sodaśāra. The inference of Sri Joo might be reasonable, but we could get no textual evidence establishing authencity of his interpretation. Moreover, Jayaratha's explanation is lucid and self-complete and does not merit further inferences.

existence like Brahamanda and Prakrtyanda. These twin cycles and, for that matter, other two cycles namely Dvādašara and Caturara are responsible for the emergence of sensory organs and their gross objects going down to the earth. It creates not only the world of common discourse, but also the extraordinary worlds exclusive to the experiencing individuals covering the phenomena of dream, illusion, hallucination etc. Really speaking, it is all an interplay of self-spontaneity of the universal mind. Follows the natural conclusion that in the system's eye, not only the eye (responsible for visual perception) is the place of transcendental consciousness, but also every other means of knowledge and action as well as every other part of physical organism. 4 is so. The moment this truth comes in the grip of a yogin, he becomes the master of the universe.5

Ibid.4.134-135-36 T.A.,4.134.

T.A., 4.144.

^{1.} षोडशाराष्टाराम्यामेव वक्षाभ्या सकाशात सङ्ग्रार वर्ष मृत्मावमुवना दिल्प-तयान न्तमेद विश्वम्.... व्यतिरिवतायमान त्वे पि स्वर्शं ग्रेमेव प्रस्कृरेत् । Ibid.,p.143.

वाडिशद्धादशाराभ्यामच्टारेष्वथ तर्वश: ।
 स्व क्रमेणा सर्वत्र वक्रेष्वमृतमृत्तम् ।।
 तोम: प्रवित यावच्च पंचाना वक्रपद्धति: ।

^{3.} सजतीत्थं जगत्सर्वमात्मन्यात्मन्यनन्तकम् ।

^{4.} T.A.V., III, p. 153.

^{5.} इत्यान नेव योगी जानिवश्वप्रमुपैवेद । जवलिनवासी ब्रह्माधेर्दृश्यते परमेश्वर: ।।

7. BHASA-CAKRA: THE CYCLE OF THE ABSOLUTE EFFULGENCE

A RESUME IN RETROSPECT: The next cycle, to which these lines are now addressed, is popularly known as Bhāsā in the Krama literature. The concept of Bhāsā is chronologically a later development and was perhaps formulated under the sweep of the pentadic tendency and an urge for finding out a correspondence among the cognate systems of thought.

(c) प्रणामामि पर्मानुत्रा' निजमासा' प्रतिभाचमत्वतिस । Ibid, p.2.

Of Course, in conceiving Bhasa as an equivalent of the Grace or Pratibha later thinkers have not deviated from the tradition; because, according to Abhinava Anuttarata is the same as the primary Absolutist flutter. Cp.(c) above with his following statements.

स्वमेव स्तदनुत्तर्त्वं निर्वदयति, इति । तदुक्तं श्री सोमान न्दपादैः पंचिवधकृत्य-तत्पर्मगवद्भरवमदृग्रकस्य प्रथमशाक्तस्य न्दसमन न्तर्य इत्यादि निजविवृतौ ।

^{1.} There is little material available on the concept of Bhāsā in the Krama literature prior to Mahesvarananda. Only three references, so far as could be checked, are found in Abhinava's Paratrinsikā-vivarana, which identify Bhasa with the integral dynamism of the Absolute. But they are reticent about Bhāsa's functional role as the supreme and the fifth state of ultimate agency. The references read as follows:

⁽a) अत्रत् पर्धीविदि यथैव माधा तथैव व्यवहारमयोऽपि विमर्श: , तेन-जल इव जल जवालायामिव जवाला सर्वथा अमेदमया स्व भावा माधन्ते, न त् प्रतिबिम्बन्दिनापि केवलं, यावद स्वापि परमेश्वरी उपदेशाय निरूप्यते तावद अधरकता वर्षपता तथा भवति । स्व च माधात्मकं मेर्द इप स्वत: सिद्धम् अनादि प्रथमं सर्वत: चरमं च सर्वतश्च वर्तमानमिति किमपरं तत्र उच्यताम् । P.T.V., pp. 133-34.

⁽b) स्व माधा स्वभावेन स्वरूपामर्शनात्मिका । स्वरूपामर्शन यच्च तदेव परवाग्वपु: ।। Ibid, p.213.

On this issue some observations have been made earlier.

It is a unitary cyclic consciousness and stands for the supreme independence and integral dynamism of the absolute.

This principle of absolute self-spontaneity has been variously explained in terms of Kalana as Nada (Self-brooding), Anugraha (Grace), Cit (Consciousness), Visranti (rest), Vilapana (liquefying), Pratibha (genius, self-effulgence), and Nistarangatva (wavelessness, tranquility) in different contexts and, as such, has undergone a thorough investigation at appropriate occasions. Apart from these correspondences, the parallelism between Bhasa and Kala-Samkarsini as the seventeenth Divinity has been looked into at length in the previous chapter (XXXXXI) So, we refrain from repetition and propose to exploit this occasion for breaking some new ground, excepting the study of two other parallel concepts namely, Vyoma-Vamesvari and Para Vak (viz. the highest-flow and Supreme Speech) reserved for the next chapters.

7-A. BHASA AS THE PRINCIPLE OF ULTIMATE TRANSCENDENCE AND TRANSPARENCE

The principle of ultimate transcendence is immanent in, and incorporates within itself, the entire multiplicity ensuing through the godly acts such as emanation etc. It is the consciousness-aspect (Cit) of the absolute and is the

dispenser of grace on all. It is His Freedom. Owing to its essential transparence the entire cosmic arena showing the subject, object and relation thereof, is mirrored like a reflection in it. It is co-terminus with the totality of experience and existence, not only in extent but in content too. Whatsoever, wheresoever, figures in our consciousness culminates here. Any possibility of the logical construction of any complexion based on the idea of contradistinction and opposition is totally ruled out, because the determinacy as such is exhausted here. It is pure indeterminacy. Integral to its extreme pellucidity is the emergence of all the cycles represented by emanation etc., as self-reflection. Possibly it explains why the respective powers are adored as various modes of determinacy. Bhāsā, as the seventeenth crest, forms

^{1.} यथों वर्त शी पाद्कोदये
भाषा च नाम प्रतिमा महती वर्गमिंगी ।

स्वस्वमाविश्वैकात्मदेशिकात्मकचिन्मयी ।।

यथ्या हि भित्तित्या मात्तेयात्मकं जगत् ।

प्रतिबिम्बत्या भाति नगरादीव दर्पणी ।।

स्वातन्त्रयक्ष्मा चा काचिच्चक्कितः परमेष्ठिनः ।

तन्मयो भगवान देवो गुरुगुरु मंथी च चा ।। Quoted, M. M. P., p. 106.

र. अपित स्वक्तोत्क षांशा लितया प्रागुप न्यस्तानि स्ष्यादी न्येव वक्षाण्यस्यां प्रतिबिम्बयुक्त्या परिस्पृर्त्ती त्यनया भद्भ्या तत्तक्क् कतीनां विकल्पेनोपा - सनमपि किंचित संगक्ते । यदुक्तं श्रीकृमकेली - अतस्व ये निर्विमशै त्यांतीतिमक्क्ति, ते निरुपदेशा स्व इति । Ibid, p. 106.

not only the totality of the sixteen aspects constituting cosmic multitude and as such being reflected therein, but also their substrate. The seventeen-fold manifestation becomes thirty-four-fold one, because of its ontological self-differentiation into effulgence (Prakasa) and spontaneity (Vimarsa).

The universe of multitude and multiformity comes into being as a result of its expansive and contractive styles of self-expression. The alphabet of fifty matrices, denominative of the whole universe, entails from its expansion. On the other hand, the same are styled as nine cycles and five pindas (lumps or balls) owing to its contractive manifestation. The nine cycles stand for five cycles such as Srsti etc., plus four others, namely Murti, Prakasa, Ananda and Vrnda. These nine cycles marking the godly spontaneity have a five-fold flow towards Pitha-niketana. The whole multitude exhagusted as it is by the five flows

भी स्तज्यकानुप्रविष्टा वेर्यं वाडिशाधिका, वाडिशविकारप्रितिबम्बतत्समिष्ट-कपत्वात प्रथमं सम्तदशस्यारणाप्रकारा भवन्ती परवात प्रकाशविमर्शक्यमेदो-परलेषावशाद भरवभरवीविभागयुक्त्या वत्स्त्रिश्दंश्तया नुभूयते ।

M.M.P., p.106.

(Panca-Vaha) wins the title of Panca Pindas. These again, due to further contraction, transform into Vagbhava bija (the seed of variety springing from speech). This speech-born seed culminates into Anuttarakala which too submerges in the self-awareness - the ultimate principle, the summit of our spiritual attainments coeval with the event of self-realisation. Thus it may be concluded that just as the godly dynamism, on the one hand, subsists as a principle of self-experiencing; similarly, on the other hand, it realises itself in the form of universal-expansion represented by the fifty matrices. Thus self, though transcendent, appears as immanent also.

8. FIVE CYCLES AND THE SCHEME OF WORSHIP IN THE SYSTEM

Here the five cycles, e.g., Srsti, Sthiti, Samhara, Anakhya and Bhasa, around whom our study has revolved so far,

are also famous as Panca-Vaha -Mahākrama (the great succession of five flows). In the esoteric and religious sphere, the worship pertaining to the first four cycles is current as Krama-pūja. Then comes one's claim to Akrama-krama-pūja with reference to the fifth cycle, i.e., Bhāsā.

Time and again it has been repeated that the godly omnipotence consists in nothing but accomplishing these five functions. These acts mark out the following processes respectively:-

यथा श्रीकृमतद्गावे पुरा यत्कथितं देव पंचवाहमहाकृमम् ।
तेषां तु कृमराजानां सृष्टिकपोऽग्रतः लदा ।।
ततस्तु स्थितिसंहारमनारूथं च ततः परम ।
भासारूथं च ततः परचाद प्लयेदक्रमकृमम् ।।

In the context of Mantra-virya where Vak-tattva has been discussed, Krama-pūjā is considered to be a sure shot for ascending the spiritual summit. See P.T.V., pp.269-70.

उपायक स्त्वनुप्रविष्टवी यंत्र नाता रहत्यो ऽपि क्रमपूर्ण महात्म्यात् बीर्णं सम्यक् स्मरत् प्राप्तहृदयाः स्यतत्वम न्त्रवीर्यः प्रकर्णेणा विद्ययित क्रमपूर्ण माहात्म्यादेव तारतस्यातिश्यात् स्वयं वा प्रसन्नगृह भट्टारकवदनकमर्लाद्धाः मन्त्रवीर्यं हृदयात्म-क्षमासादयित जीवन्मुक्तश्च क भवतीति यावत् ।

स्तत्पविकप्रणोत्त्वमेव पर्मेश्वरस्य तत्पार्मेश्वर्यमित्यसकृदवीचाम । यन्नष्टार्थवतुष्कावभाषनं लीनमेयत्रयवाषनानृवृत्तित्वं मेयमानघस्मरवेतृत्वं सविकल्प-मेयविमर्शः निर्विकल्पकमेयावभाष इति क्रमादागमेष्ट् सन्तिपेण उपपाषते ।

What Mahesvaramanda exactly wants to convey by the triad of objects (लीनमेयत्रय) is not very clear. However, Gaudapada also refers to the त्रिविधमेय (G.K.4.89) which is interpreted by Sankara as: पूर्व लोकिन स्थल प्रवास्त्र लोकिन, तदमावन लोकिन्स् । According to Sankara, when these are transcended, the essential truth shines.contd.....

- (1) manifesting the four-fold object, i.e., Srsti, Sthiti, Samhara and Anakhya or subject, Object, relation thereof and cognition, which now stand dissolved,
- (2) continuing as residual or memory trace (vasana) of the submerged trinity of object, subject and their relation,
- (3) emerging as the subject after annihilating object and cognitive means,
- (4) experiencing (or consciousness of) the object determinately, and
- (5) manifesting the object indeterminately.

8.A. MUTUAL RELATIONSHIP OF THE FIVE CYCLES AND CONCLUSION

With this, the treatment of five cycles representing the interplay of the dynamic consciousness draws to
a close. Before concluding, therefore, a searching analysis
of all metaphysical intents and inherent presuppositions
including necessary corollaries, if any, seems called for.

It must be confessed that it is very difficult to make out what Maheśvarananda precisely wants to convey. However, an effort has been launched above to interprete him in the light of the known tenets of the system.

The concept of these cycles comes in the wake of an effor to reconcile the two apparently opposing positions, e.g., the conception of the metaphysical absolute as the continuum of self-spontaneity (expressing the synthesis of being and becoming) and the breaks of emanation etc., or the discrete bits of manifestation showing the split or gaps into that continuity. Sitikantha and Mahesvarananda take great pains in elucidating the system's inner thinking on the problem and dispelling any paradox whatsoever.

The self-spontaneity of the ultimate is continous not only theoretically, but ontologically as well. This continuity is realised in this world of succession (i.e., discontinuity) by tracing out the internal relation in the form of mutual pervasion among the successive phenomena, or to be more exact, numerous phases of succession. Whatever figures in our ordinary perception and introspection is a part or fraction of that permeation. An allusion to the analogy of fire-brand (alata-cakra) will perhaps elucidate the question in hand. Like a fire-brand causing an apprehension of continuity, the infinite recurrence of these phenomena, e.g., emanation etc., also suggests that the supreme principle by remaining stringed through them

क्रमायंस्य क्रमाथांऽन्तव्यापिकः स्याव्योत्त्त्।
 इति व्याप्तिविभागांऽयं बाह्यान्तः सर्वगांचाः।।
 Quoted, M.P.(S), p. 58.

manifests the emanation etc., as constituting a continuous whole. 1 Actually a cycle stands for a continuous whole and nothing else. It is only those, who are ignorant of the true state of affairs and consequently are forced to live a fettered existence, fail to grasp this continuity and take the whole process as an aggregate of discontinuous and discrete point- instants. Hence, while enumerating the five cycles of emanation etc., they find the emanationcycle as removed from Bhasa-cycle by the three mediating cycles, such as Sustenance etc. Unless this mediation is done away with, they think under the spell of ignorance, the Bhasa would ever remain a remote goal. As a matter of fact, Bhasa is the prius of emanation or Srsti and suffers no intermediation. In the expansive-process emanation comes to be its first stir, implying that Bhasa is the root cause of emanation and emanation is the sprout of Bhasa. By generalising the idea its application can be multiplied. Thus emanation comes to be the basic source of sustenance

M. M. 41.

परमेश्वरो इयलातच्य्रच्छायया उष्टयादीनि पंच्यत्यानि अविच्छिन्ममुद्रमावयन् उष्ट्रैत्वस्थापियवत्वायशेषाान्वत्तमात्मनः वर्तत्वोत्वर्षामनुभवन्नास्ते ।

M.M.P.,p.108. cp.Gaudapada-Karika, 4.47 on Mandukya-Upnisad (of course, these lines come in a different context):

ऋनुवृत्रादिकामासमलातस्पन्दितं यथा । ग्रह्णाग्राहकामासं विज्ञानस्पदितं तथा ।।

^{2.} स्टं: पंचमकला भारीति जनो गणायति व्यवधानस्। स्टेर्मूलकन्दो भाषा भाषायाः पल्लवःस्टि ।।

and the latter an off-shoot of the former. It, therefore, follows that each of the four acts, e.g., Srsti, etc., includes the others by sharing their nature. Finally all subside in Bhasa or the consciousness-aspect of the absolute. Though Bhasa is awareness pure and simple, in the sense that it is the realisation of identity with the self-a possibility much beyond the sphere of succession; yet, with reference to the universal multitude growing out of the process of self-reflection, it is said to be a pentadic principle. Consequently each of the five acts or phases has a pentadic character sharing the nature of each one of the five, reflecting as it does how the fundamental continuity underlines the apparently but not intrinsically discontinuous modes of cosmic manifestation. As a logical outcome, therefore, the rise of first member of each succeeding pentad depends upon the last member of the preceding pentad. In other words, the first member of each succeeding pentad finds its terminus in the last member of the preceding one. Such mode has a strain of unexcepted (Nirapavada) uniformity and charactersises entire functionalism of the absolute. So minute is the process of succession, obtaining

^{1.} विष्यादिक वतुक विषयि किस्थिति रित्यादिक मेणा प्रत्येक वातुर्विष्यं पर्यन्ततो भाषापर्थवसायित्वं व।

^{&#}x27;M. M. P., p. 109.

in-between the functional cycles, that it is almost impossible to visualise it like the piercing of a thousand lotus-leaves with a single punch. Those, who are endowed with an unparalleled amount of unflinching devotion and constant practice, alone can get at it. The awareness of such succession, thus, constitutes the 'liberation within life-time' (Jivanmukti) consisting in self-realization.

According to Dr. Gopinath Kaviraj, this represents the highest ideal of Tantric worship.

M.M.P.,p.109.

इत्युत्पलदलदशशतिवदलनलाघवो त्लासवत् क्रमसद्मावे प्रसंबदयक्रमा
पारमेश्वरी पंचकृत्यवक्रनिर्व्युद्धिरत्यन्तगाढा भ्यासे: प्रौढे: केश्वद
विप्रष्टव्यतया अवितष्ठत इति । इत्यमेतत्क्रमपरामर्श स्व स्वात्मविमर्शस्पो जीवन्मोद्धाः ।

^{2.} तान्त्रिक वाहमय में शाक्तद्रिए ।

DYNAMIC ABSOLUTISM VIS-A-VIS PANCHAVAHA AND PITHANIKETANA

(A study into the sub-, and super-structures of Krama esotericism, Five spiritual currents namely Vamesvari, Khecari, Gocari, Dikcari and Bhūcari as embodying the fundamental constitution of our experience and existence and the epistemic process linking up all the aspects through a thread of unity. Pithaniketana as symbolizing the gross physical seat of the Supreme Consciousness.)

(645-677)

The problem: Scriptural beginnings and the various names of Pañcavaha (645) - Five different schemes of Pañcavahas (648) - The purport and function of the five vahas (651) - The internal side of Pañcavahas and philosophical significance (652) - Outer aspect of Pañcavaha and its esoteric symbolism (657) - Pañcavaha and our ordinary experience (658) - Kula and Krama on Pañcavaha: A contrast (661) - Pañcavaha versus the fivefold Kramas (662) - Two types of Pañcavaha (662) - Modifications in the accepted pattern: Introduction of Samhara-bhaksini and Raudresvari (663) -

Certain obvious conclusions (668) - Nature and implications of the traditional context (671) - The concept and importance of Pithaniketana (672) - Pithaniketana as identical with Pancavaha (674) - Pancavaha vis-a-vis divinity and preceptor: An esoteric problem (676) - Conclusion: The significance of the word Vaha in Pancavaha (676).

1. THE PROBLEM: SCRIPTURAL BEGINNINGS AND THE VARIOUS NAMES OF PANCAVAHA

It will now be in the fitness of things to enquire into two more pentadic equations which were deferred for later consideration. The first relates to Five-flows (pancavahas) and other to five sub-species of Speech or Verbum (Vak). Both of these pentades run parallel to that of Godly functionalisim and are co-extensive with all implications of the latter.

First, these lines are addressed to the problem of fivefold flow or five streams of the divine dynamism commonly reckoned as Pancavaha in the system and, thus, inspiring one to adore the Godhead as elevated and exalted with the Pancavaha-krama. The Vaha-cycle comprises the following five flows - (1) Vyoma-vamesvari, (11) Khecari, (111) Dikcari, (1v) Gocari, and (v) Bhucari. The first ever mention, barring the scriptural literature whose antiquity is a matter

^{1.} वाहा: पर्मेश्वरस्य स्कृरणाधारा:,ताश्व पव । M.M.P.,p.89.

^{2.} पंचनास्त्रमोदग्रसवानुग्रह्मिर्मणो ।

मोह्तामित्रवि व्वसप्रचण्डमहर्से नमः ।। Jæana-Kriyadyaya-Satakam,
(MS), Folio 1. Also read,
प्रस्दाचोधन्त्रतावतार्क्रमावतार्तिपंचवास्त्रपंचमयास्त्रिमप्ष्यप्रकृतेणा
प्रोतस्कृर्ति ।

B.U.V., p.2.

^{3.} M.M.P., p.89.

of further investigation, of the five currents is found in Abhinavagupta's Paryanta-Pancasika (verse 23). There a simple enumeration of the names of the individual vahas has taken place without terming the Pancavaha as such. Abhinava, drawing a metaphorical picture, refers to Vamesvari as a lake from which the four currents in the forms of Khecari etc., flow; and in this the seeker of the Supreme bliss is enjoined to merge himself and all that figures in determinate experience.

With the present state of investigations we have only two scriptural texts, namely the <u>Krama-siddhi</u> and the <u>Krama-Sadbhava</u>, on record to show that these two dealt with

S.S.V.(V).3.61,63; and

परा मद्वारिका सैविदिन्हाशिकतपुर: सरम् ।
स्थलप्रमेयपर्यन्तं वमन्ती विश्वमान्तरम् ।।
प्रमात्रन्तवंही स्पद्धाणीक विषयात्मनाम् ।
सेवयां दिप्रवाहाणां वाह्या-यन्तरस्पणाम् ।।
प्रवर्तकत्वात् स्वन्हत्वर्गमी रत्वादिधर्मतः ।
महाइदो जगद्वयापी देशकालायगोवरः ।।

s.s.v.(V),1.103-105.

^{1.} Abhi., p.508. This verse has served as a source of inspiration for such later statements, e.g., योगी परिच्त ध्यानघारणादिपरिश्रम: । सेचयादिमहाभातिवाचप्रसर्कारणो ।। निरस्तसक्लोपायो निमञ्जति यथासूलम् । देहादिबोडनेनेव तन्मयीमवति स्फूटम् ।।

^{2.} M.M.P., p.89 (Quoted).

^{3.} Ibid., p.108 (Quoted).

the problem of Pancavaha. The former spells out the names of the five currents, viz., Vyoma-Vamesvari, Khecari, Dikcari, Gocari and Bhucari and identifies them as operating on the planes of Vyoma (Ether of awareness), Nada (sound), Ananda (bliss), Mantra (spiritually charged syllables) and Dravyas (external substances) respectively. The other text terms it as Pancavaha-Mahakrama and equates it with the five states of transcendental agency from Bhasa down to Srsti. Mahesvarananda, according to the scanty history of the system extant today, is perhaps chronologically the first human Krama author to use the phrase Pancavaha for denominating this particular phrase of supreme agency. Even Ksemaraja, whom Mahesvarananda has drawn upon as his source and model with respect to the concept of Pancavaha according

^{1.} Besides these Maheśvarananda quotes one Carana-Sutra and opines that this text, too, appears to preach Pancavaha. Vide. इति शिव्याप्ति निया श्रीपंच किममे विष् प्रदेखात ।

M.M.P.,p.9. But the verses quoted by him do not touch upon the problem of Pancavaha except in a farfetched sense. Moreover, whether the Carana Sutra was an agama, or a Krama agama to be more precise, is doubtful.

^{2.} स्तार्व श्री दोपराजादिमि: पुस्तकेष्टु लिखितपठिता इत्यस्माभिरिप नामोपादानप्वक चाकित्येन व्याख्याता । M. M. P., p. 90. A misunderstanding which has crept in inadvertently may be removed. Dr. Pandey states: "He (Ksemaraja) seems to have written some other works also on this system; for instance, the one is that in which he discussed Pancavaha etc., the ideas of which have been borrowed by Mahesvarananda, according to his own admission"(Abhi., p. 486). Indeed, Ksemaraja might have written a few other works than those extant today. But did not attempt any new venture so far as the treatment of Pancavaha is concerned. He has dealt with the problem of Pancavaha, at length, and almost in the same breath, in his Spanda-Nirnaya (pp. 37-38), Spanda-Sandoha(pp. 19-22), and Pratyabhijna Hrdaya (pp.69-71).

to his own admission, instead, pre characterizes it as Vame'sicakra, since vamesvari is the guardian deity; or as Vama-cakra, since all the powers in the Pancavaha cycle have earned the name of vama. How? Others, for instance the author of the Mahanaya-Prakasa (T), too have found it better to call it Vyome'si-cakra. Still others, including Sitikantha, frequently use both the names. 3

2. FIVE DIFFERENT SCHEMES OF PANCAVAHAS

Since the Pancavaha-cycle incorporates the five media of ultimate dynamism's internal flow, it presupposes a definite scheme through which the Absolute seeks to sport itself. Mahesvarananda⁴ and Ksemaraja⁵ conceive five

^{1.} तद्धि छितत्वात् वामानक्रमिप वामेश्वरीनक्रमिधीयते स्ति । Sp.N.,p.20.

^{2.} तदेव वीवदो रूप पंचात्मत्वेन वर्ष्णु रत् । सामरस्यात्मना पूर्व व्योमेशी कृमुच्यते ।।

M.P.(T).3.128

^{3.} The cycle of five streams of the Pañcavaha-cakra, as it is generally known, is also known as Kha-Cakra or the cycle of Firmament. Vide

सन्द्राव प्राव विश्व प्रावितस्वभावत: ।

м.Р.(Т) 6.26(also see 7.4.). This name bears esoteric significance.

^{4.} ते च वाहा: व्योमवामेश्वरी खेचरी दिक्चरी गोचरी भूबरी च भवंति । श्रन्ये पुतराधा कृमें गोदिग्मूरूप मोदिग्गोरूप चाचदाते । तत्तु तत्त्वम्प्रदाया -नृगृण्यात तिन्तरु क्तिरूह्या । श्रस्मत्क्रमस्तु निर्दिष्टक्रम स्व यथा क्रमसिद्धी ..।

M.M.P.,p.89.
श्रीवामेश्वयाधिष्ठितानि सेवरी-गोचरी-दिक्वरी-मूचरी-वक्गणि आन्तराणि..।
अधोरधोरघोरतरनामनिरु क्तानि चत्वारि सेवरी-देव गोवरी-मूबरी-दिक्वरी-वक्राणि...। बाह्यानि पुनरेतद्धामेश्वर्यधिष्ठितान्येव सेवरी-मूबरी-गोवरी-दिक्वरीचक्राणि।

alternative arrangements in all:

- (i) Vyoma-Vamesvari, Khecari, Dikcari, Gocari, Bhucari, or
- (ii) Vyoma-Vamesvari, Khecari, Gocari, Dikcari, Bhucari, or
- (111) Vyoma-Vamesvari, Khecari, Bhucari, Dikcari, Gocari, or
- (iv) Vamesvari, Khecari, Bhucari, Gocari, Dikcari, or
- (v) Vamesvari, Khecari, Gocari, Bhucari, Dikcari.

Kṣemaraja along with Abhinava (vide T.A.V.,I, p.142) takes up the second option as the most reasonable course capable of unearthing the inner potencies of the ultimate activity. With reference to the inner working up of these deities he mentions the fifth alternative also and ranks the same as second in priority. He also admits the fourth one to account for the external overtures of reality. Maheśvarananda, who claims to have drawn upon the former, differs from him and swears by the first alternative. This difference he attributes to his leanings towards a particular scriptural discipline laid down by the Kramasiddhi.

Even otherwise, the places where the two meet are more numerous than those where they depart, yet, for this fact alone, these do not become infructuous. The differences

^{1.} This order is preferred by C.G.C. 3.16-19, 3.31-34.

are obvious and will automatically come to light as one proceeds further.

Ksemaraja makes certain important observations which have not been taken note of by Mahe'svarananda. First, he divines two angles - internal and external, and approaches the problem accordingly. Within the sphere of the first approach, the internal cycles of Khecari etc., spread over by Vamesvari, are identified with Aghora, Ghora, and Ghoratara(lit., mild, fierce and fiercer) deities responsible for displaying the transcendent, the transcendent-cum-empirical and the empirical orders of manifestation. I Further, all the ancillary powers, from Khecari to Bhucari together with the presiding one, i.e., Vamesvari, that weave the very fabric of Pancavaha-cycle constitute a cycle each by themselves. Thus a primary wheel stands woven by auxiliary powers suggesting that the notion of Pancavaha does not represent a simple phenomenon, instead, a composite and complex one. The presiding deity or the Vaha par excellence, i.e., Vyomavamesvari is the Supreme Power and the Spanda as such (lit., throbbing, slight bi vibration) of the Spanda system. Likewise.

^{1.} Sp.S.,p.21 विषायेष्वेव पंतीनाच ... ছিলशक्तय: । M.V.T.,Quoted_therein.

^{2.} तदुत्थापितांनि तृ क्षेत्री-गोत्री-दिक्तरी-मृत्रीक्पाणि बत्वारि देवता वृत्राणि। Sp.N..p.38.

^{3.} तथा हि पूर्व प्रतिपादिता येथं स्पन्दतत्वात्मा पराशिक्तः सेव वामेश्वरी शिक्तः ।

Sp.N.,p.38. Even the other vahas, coming next to Vamesvari in pedigree, such as Khecari etc., have keen also been interpreted in terms of the spanda doctrine. Vide यः शिधिलप्रयत्नतया खेन्यां यात्मा

Sakti-cakra (the cycle of powers), in the Spanda branch of the Trika monism, stands for the group of these four divinities inspired and aroused by the Supreme power of the Supreme reality. The fact that reality is conceptually split, for the sake of easy grasp, into the power and the powerful - both being trated on a par with absolutely no difference whatsoever -, becomes conspicuous by its application to the realm of the cycles of all ancillary powers. So each cycle has an experiencing entity, i.e., a power hinges on the 'powerful'. Ksemaraja is an ardent spokesman in this respect.

3. THE PURPORT AND FUNCTION OF THE FIVE VAHAS

It may now be considered what these Vahas stand for, what is their precise purport, and how they subscribe to the spiritual and ephemeral makeup of the experients and aspirants.

3-A. THE INTERNAL SIDE OF PANCAVAHAS AND PHILOSOPHIC SIGNIFICANCE

The Cit-power, the same supreme energy reckoned as the Spanda principle, is called Vamesvari; because it

sp.N.p.42. It, however, touches only one side, i.e., obscuring, of the Vahas.

^{2.} कि व शिक्तवर्श खेवरी -गोवरी -दिक्वरी -मृत्ययादि: बाद्या न्तरतामेदिम न्नो नानायोगिनी गणाः तद्यलिचातो वीरत्रातस्व । sp.S.,p.19.

op. वा मेरवरी खेवरी गो वरी दिक्वरी मृचरी रूप स्य मयेव स्पन्दसन्दों हे सम्यद्ध निण्णितस्य Sp(N.,p.7.

^{2.} इत्येव वामेशवरीशकत्या प्रधारितानि आन्तराणि ... चत्वारि लेचरी-गोंचरी-भूचरी-दिक्चरीचक्राणि तथाविधवीरक्रातसहितानि तानि।। Ibid.p.21.

emits in and out this whole universe, and also because it runs counter to the ordinary course of the world. It adopts the latter course, because the self-same agency springing up in the forms of Khecari etc., leads the enlightened to the higher realms and the unenlightened to the lower and lower ones. This is the countrary course it revels in. 2 Obviously the word is traced to the root Vam (i.e., to emit, eject), for owing to its action the universe is sent forth out of the Absolute. The word is further derived from the word Vama, employed to convey the sense of 'left', 'contrary', 'opposite', simply because it reverses the unitary character of transcendental reality into the dichotomic character defining the course of empirical existence. That is to say, a dichotomy of mind and matter, causing the confusion of the two, accounts for the whole of worldly existence replete with diversity. The second genesis of the word provides a sufficient clue as to why Abhinava, in his Tantraloka, ascribes to Vama the responsibility of distracting the unenlightened from the real spiritual adventure nurtured by the Saiva monism and goading them, instead, to such systems as lead to the

^{1.} विश्व वितिशक्तिरेव मगवती विश्वमनात् विरायमाचार्त्वाच्य वामेश्वयां व्या विरायमाचार्त्वाच्य वामेश्वयां व्या विरायमाचार्त्वाच्य वामेश्वयां व्या वामेश्वयां वामेश्ययं वामेश्वयां वामेश्ययं वामेश्वयां वामेश्वयां

^{2.} तद्त्थापितानि तु लेवरी-गोवरी-दिक्चरी-मूचरी-रूपाणि चत्वारि देवताकाणि स्मृज्द्वस्य परमूपितंचारीणि। अप्रज्दानां तु अधराधरसरिणाप्रेशकाणि।

pseudo-emancipation, e.g., Vaisnavaism, Yoga and Buddhism etc..

According to Mahe svarananda, Vyoma-Vame svari is another name for Vame svari. The words Vyoma (vi+om)2 and Vama stand respectively for the totality of pentades that envelope the every conceivable form of universal manifestation inspired by some special aspect of Godly activity and the projection of the same. Thus, Vyoma-vame svari constitutes the omnipotence of the absolute and is, therefore, fully capatious to bring about all ladders of objective existence and subjective experience, denoted by the various pentades already discussed. It is the consciousness-aspect of the absolute and has pure indeterminacy as its sole being.

Vamesvari's portraiture as identical with pure indeterminacy readily prompts one to recall the basic tenet of the system. The Krama system is an anecdote of transforming the most determinate of ideas, i.e., a pure logical construction,

^{1.} यतस्तावित सा तस्यवामाल्या शिवतरेखिरी।
पाचरात्रिकवरित सीगतादेकिंग्रमते।।

T.A.,4.21-2.

Viveka reads तावित - तत्तिन्यतिसिद्धमात्रप्रदे, वामाल्येति वामा संबारवमनात्... इत्यायुक्त्या संबाराविमाविका तिरोधानशक्ति - रित्यर्थं:

^{2.} ट्योम is dissolved as विभाग्न where वि means विशेष and आरेम is naturally प्राच . According to Mahesvarananda प्राच means विम्हीं in the context. Thus the whole phrase stands for प्राचलप्ताविम्हीविष्ट्य implying that each manifestation represents an interplay of some unique aspect of Vimarsa, the supreme efficacy. See the following note as well.

^{3.} तत्र व्योप्नामोमात्मक्रप्रणाकः पताविमश्वैशिष्ट्यानुप्राणानानां वद्यमाणासर्वपंतका -त्मनां वामं वमनं प्रति ईश्वरी तामध्यंशालिनीति व्योमवामेश्वरी । ता व पर्मेश्वर्थ्याविकल्पभूम्यनुप्रविष्टा विक्वितः । M.M.P.,p.89

into the indeterminate one. Vamesvari marks out the point of no return, i.e., the final goal. The other four currents or ancillary powers spell out the process starting with the objective content to the subjective awareness, through which the entire manifestive energy concretises itself as well as the entire ideation comes to stay in the form of logically determinate thought. In another context, the same has been described as the process of purification of Vikalpas. The inevitable consequence follows. The complex world of logical construction, even in its purest form as the subject as such represented by the Khecarī etc., is a deduction from the Simplex, to use the phrase of Dr. Baagavan Bas, that is Vamesavari. 2

Of the four sub-species of Vamesvari, Khecari is the name of the empirical experient, the limited subject. The Sanskrit word Kha or Akasa is symbolic of the undefiled consciousness. Subjecthood must be consciousness per sedemands the Law of Identity. The Gocari-group (lit.roamers in the sphere of senses), having its movement restricted to the internal senses (antaḥkaraṇa), constitutes the inner

^{1.} **स**वित्समे स्वात्मस्फुर्तासारा वामेश्वरीक्षेत्रयाँदयः । ... तासा ह्यहन्ते-दन्ताद्वितयावगाहनसामर्थ्याद् श्रात्मस्वरूपोन्मीलनवत् तदाच्हादनेऽपि श्रीचित्यमस्ति । М.М.Р., р. 25.

^{2.} प्रथमप्रतिभारूपा व्यामेशी सेयमुच्यते । सेवयां दिस्कर्णं यत् तदस्या स्व जिम्भतम् ।।

psychic apparatus mainly responsible for ascertainment of difference (bheda-niscaya), identification of the self with different things (bheda-abhimana) and simple cognition of things as different (bheda-vikalpana). The inner-organ is the motivating centre of the senses and sets them in motion. It is the dynamic apparatus of the psychic activity. Dikcarigroup are literally the deities that move in space (Dik.). Therefore, the external sensory and motor organs evolve out in the sphere of Dikcari. The word 'bhu' in 'Bhucari' stands for 'to be', that is, Bhucari has to reckon with the existents Thus, the fourfold classification or the gross objectivity. of psycho-physical faculties and functions of an individual subject has been raised to the level of divine consciousness and, as such, has been identified with a specific group of the deities. "These Saktis indicate the process of the objectification of the universal consciousness. By Khecari Sakti, one is reduced from the position of an all-knowing consciousness to that of limited experient; by Gocari, he becomes endowed with an inner psychic apparatus; by Dikcari, he is endowed with outer senses; by Bhucari, he becomes

^{1.} विश्व चितिशिक्तरेव वामेश्वयिष्या सती क्षेचरी -गोचरी -दिक्चरी - मुचरीक्पै: अशेषी: प्रमात-अन्त: कर्णा - बहिष्कर्णामावस्वमावै: परिस्फूरन्ती । P.Hr., p.68.

Again the difference between Mahesvarananda and Ksemaraja cannot be underplayed. As pointed out at the outset that both of them adopt two different orders and hence the Gocari of Ksemaraja and the Dikcari of Mahesvarananda alternate each other when contrasted. Ksema's Gocari is M's Dikcari whereas M's Gocari is Ksema's Gocari. Otherwise, for all practical purposes, they are one in all their intent, and import. cf. M.M.P., pp. 89-90.

confined to bhavas or external objects.1

The play of five aspects of the ultimate, mamely, cit, ananda, iccha, jnana, and kriya is seen into the five flows respectively. Cit, because Vamesvari is intrinsically the absolute freedom to which the entire manifestation of all orders is ascribed; Ananda, because a continuity of subjective repose marks the khecari stage; Iccha, because integral to volition is its nature as grasp and for that it depends upon internal organs (Gocari); Jnana, because it turns extrovert and the process is brought about by the operation of Dikcari; Kriya or action, because the extreme grossification leads to the rise of manifold and chequered objectivity (Bhucari). In the sphere of Vak, these five power-groups represent the five grades of speech and enjoy the same associations. 2 Similarly such wide is their canvas that they are termed as Para, Suksma, Pasyanti, Madhyama and Vaikhari while accounting for the rise of meaningful and articulate sound. In explaining the rise of any sound whatsoever, they are alluded to as Vimarsa, Bindu, Nada, Sphota and Sabda.

^{1.} P.Hr., Notes, p.126; cf. पार्मेश्वरी हि संवित्स्वातन्त्र्यस्य शिक्तः प्रकृत्या निर्विकल्पकपदाधिल्ढापि क्विन्तिरिपिते प्रमात्ति स्फुरन्ती तदनु तदन्तः करणान्प्रविष्टा पश्चात् तस्यैव बाह्येन्द्रियानुबन्धिनी व मूत्वा बहिवैंबलदाणाविष्यो ल्लासम् अल्लिम्पयुद्ध्वत इति सर्वेपथीनोर्यं प्रकारः ।

M. M.P, p. 89.

^{2.} M.M.P., p.90.

^{2.} Ibid, p.90.

The mode of action of these spiritual currents in the transphenomenal realm, i.e., the Pati stage, is reversed and they stand out identified with the absolutic aspects of omnipotence, omniscience, perfection, immanence and eternality. As Khecari or Cidgaganacari it is defined by universal agency; as Gocari by the ascertainment of identity or non-difference etc.; as Dikcari by perception of nondifference etc., and as Bhucari by revelation of objects as identical with the self like limbs of one's organism. The celebrated Damodara has given vent to the same idea in one of his verses averring that the phenomena of salvation and enslavement are incumbent upon the self-revelation and selfobscuration by one's own powers such as Vamesvari etc. 3

3-B. OUTER ASPECT OF PANCAVAHA AND ITS ESOTERIC SYMBOLISM

This was the inner side of the Pancavahas. Coming to the outer side we notice a slight change in the order of

^{1.} प्राकाश्याधान्या व्यदार्थं शिक्तप्रवेकम् । परिविधान्तिविधानितप्राधान्यातित्वदिमिष्यते ।। व्यापकत्वं च नित्यत्वं पूर्णात्वं सर्ववेदिताम सर्वंकर्तृत्विमित्येतव् शिवतपंचकलवाणाम् ।।

M.P.(T).3.122-3. 2. पतिमूमिकाया तु सर्वकर्तृत्वा दिशक्त्यात्मक चिद्रगगन चरी त्वेन, अमेद चिरचया चात्मनो गोवरी त्वेन, अभेदालीका बनात्मा दिक्बरी त्वेन, स्वार्गकल्पा बयप्रधासारप्रमे-यात्मना व भृक्कीत्वेन पति इदयविकासिना स्फूर्ति । P.Hr., p.70; also see तात्रिक वादमय में शाक्तदृष्टि pp.9-10, which closely follows Ksemarajaks.

^{3.} प्राविक्निमात्रान्तर्बेहिष्कर्णाभावगा:। वामेशाचा: परिज्ञानाजानात्स्युमुंक्तिबंधदा: 11 Quoted, P.Hr.p.70

the Vahasaktis, Bhucaris and Gocaris exchanging their respective places in various schemes. But the presiding control of the same Vamesvari prevails. Khecaris are the incorporeal deities that wander in sky, whose sheer inclination resurrects Suddhavidya- incarnate in a foetus of a Yogini.

Gocaris are bent upon extracting pure essence of a self or limited being and are responsible for dragging the limited subjects from one birth to the seventh and are adept in some siddhs. Like a moving wheel Dikcaris have uniquitous movement and are competent to bring about parapara siddhi. Enucaris are the products of the elements of divinity in the deities distinguished by their association with graded order of perfection.

PANCAVAHA AND OUR ORDINARY EXPERIENCE

The total pace of the five flows has been set in by the bases of our ordinary experience. The world of our experience cannot be negated until we negate and reject the very experience of it. The so-called externality of the objective content of our experience is a sheer myth, because

^{1.} बाह्यानि पुन: ... । तत्र त्राकाशे वरन्त्यो शरीराः सेवयंः यदिक्शमात्रा – धिष्टितिमधुनकप्रयोग्नः प्रबुद्धशुद्धविधोदयो योगिनीगमोद्दम्तो भवति ।... गोवर्यस्तु गोशव्दवाच्यपशुद्धदयसाराहरणारताः तेनैव क्रमेणा स्वात्मनः, पश्नां व तत्तिद्धसाध्मप्रवणाा स्कान्मनः प्रमति सप्तान्मान्तमपि पशुमाहरन्त्यः । दिक्वर्यस्तु भान्तवक्रवद् सर्वत्र वरन्त्यः परापरसिद्धिप्रवणाः । भूवर्यस्तु स्वस्मा वत्यव क्षुमनारिकेलादिवत् तत्तत्पीतादिभूमिनाताः पूर्णत्वापूर्णंत्वादिनाना – भेदितत सद्देवताश्कीद्दभूताः ।

even the attribution of externality depends upon its identity with awareness. 1 This overwhelming epistemic evidence bears on the very idea of five flows of the Supreme consciousness. The five flows as self-same with the universal mind or the transcendental consciousness, individual subject, inner and outer psychic apparatus and external objectivity, demonstrate as well as construct the basic frame-work of any epistemic activity, whatever its nature be. An extensive analysis of the system of Pancavahas reveals the ingredients inherent in the fundamental constitution of our experience and existence and the epistemic process linking up all the aspects through a thread of unity. Thus the five flows perform a double feat. In the first place, they show up the way to the realisation of the basic core of our ordinary objective experience, i.e., the ultimate consciousness through an analysis of experience and its final presupposition; and, in the second, to the recognition of the irresistable fact that the subjective and objective relata together with their unifier relation (i.e., the means of knowing) necessarily proceed from the Supreme Reality as its manifestations and

^{1.} शब्दादिपंचवर्गात्मविश्वं हि यदिदं स्थितम् । न शक्यं तदपद्दनोतुं स्वसवदनसिद्धितः ।। सवदनाद्विहमावनास्य सिद्धिः कथंचन । ज्ञानात्मतां विना यस्मात् बाह्यताऽपि न सिद्धयति ।। ऋतः सवदनायना स् सना विश्वस्य सर्वतः । M.P.(T).3.4-5,7.

२. इत्यं सवदनापेता हपे ज्ञप्तो व सर्वथा । विश्वस्थेति कथं पूर्वमुत्पित्तिरिति संश्यम् ।। केतु व्योभेश्वरीचकं स्फुटमन्नप्रकाश्यते । पंचाकाशमयं चक्रं विश्वबीजं तथोदितम् । सवापेदााविरित्तं स्वीच्वलतास्वहपकम् ।।

are, therefore, deemed to be identical, in essense with the same. The conclusion, therefore, suggests itself that the whole of objective multiplicity of all grades can be compressed, in a m nutshell, into the five flows of spiritual continuity which ultimately turn to the unitary self-awareness. Therefore, the Pancavaha-cycle, being enjoined as the most adorable of all, appeals to reason; for it helps the sheaths and shackles in the form of body etc., attenuate to the point of finish.

4. KULA AND KRAMA ON PANCAVAHA : A CONTRAST

Without meddling with the jargons, an interesting parallelism between Krama and Kula may not be totally out of tune to refer to. The principle of Pancavaha, there is sufficient ground to establish, was also a favourite of

^{1.} शब्दाचनुमवस्थाने संवित् स्पन्दादिकपिणी ।
प्रत्येकं सूचम्या वृत्त्या सर्वोचित्येनानुभूयते ।।
इत्थं प्रत्येकविषाये पंचानुभवर्वृद्धिम् ।
सामरस्यात्मना सर्वं देवीचक्रं प्रकाशते ।।
स्वं पंचात्मकं विश्वं सिद्धं स्वानुभवेन यव ।
पंचाकाशतया पूर्वं तद्वतं संविदात्मना ।।

M.P.(T), 3.119-121.

^{2.} ततोऽ पि अदीपे अवस्थापि प्रपंचस्य पंचवा हपा रिशेष्यात् स्वात्मपरामर्श-मात्रे पर्यवसानमिति ।। M.M.P.p.106.

स्तस्य ज्ञिम्तमात्रेणा देहाचावरणादायः ।
 पूजनेन तु सीकिटरतः पूज्यतमीहि तत् ।।

M.P.(T).,3.130.

the Kula system. The only difference, indeed a major one, that deserves heed is that Khecari as the supreme principle replaces Vamesvari relegating the latter, in hierarchy, to the second place so far occupied by itself (Khecari) in the Krama scheme. Here Vamesvari is converted into a principle of individual subjectivity, whereas Khecari turns into a principle of immaculate indeterminacy and universal subjecthood. Other groups of the divinities represented by the rest of the flows remain almost the same. 2

इत्थं सर्वत्र कुलदर्शनेष् शाक्तो योऽन्तः क्रमेण उदयः स्थितः स स्व तन्द्रभूमिकानुभविवशेषोः चक्रचरीकपमास्थितः संस्थानविशेषोणा पूजितः स्वक्षपप्रधोन्मीलनाय चयांक्रमेणाापि क्रमार्थं उपासितव्यः ।

M.P.(S),p.111

३. से ब्रहणि अभेदरपे स्थित्वा नरित ... इति सेन्री, अतर्वहिष्करणातद-र्थसुलादिनीलादिरपाः ... क्रमेणा व्योमनरी-गो स्वरी -दिक्नरी-भूजरी मृताः याः शक्तयः ता वस्तुत उक्तनयेन स्वभावनरसेन्री-स्पशकत्यिवभक्ता स्व ।

> P.T.V., pp. 39-40; also see Abhi., p. 684.

भे ततो वाहदेवीना स्ववाहाधिष्ठान दितीयवाहमुद्रणा न्यालिन्या स्पर्शविष्णारः । तत्र षाड ष्वकृतपिंडमंडनस्यात्मनो विलासः ।....
यतः कृतकृमप्रतिष्ठितप्रत्यदासिद्धः समाचार स्व मंगलोदकः ।

Kaula-sutrani, folio 3a.

5. PANCAVAHA VERSUS THE FIVEFOLD AND FOURFOLD KRAMAS

In the foregoing pages we have come across the equation of functional pentad (Pancartha, i.e., Panca-Krtya) with the tidal pentad (Panca-vaha). But, within the precincts of the system, there is a school which has questioned the veracity of this equation. The school has its spokesman in Sitikantha who identifies the Panca-vahas with the four-fold functionalism (catustayartha, i.e., functions from Srsti to Anakhya). He, of course, accommodates the exponents of the former view by giving them the latitude of incorporating the Absolute within the environs of Panca-vaha; but to him, Pancavaha, a pentad by itself, is essentially a cycle of powers (Sakti-cakra) and hence represents the four acts.

6. TWO TYPES OF PANCAVAHA

Sitikantha, with his characteristic originality, dilates on Pancavaha as a uniform concept and talks of two varieties thereof, e.g., Primary and Secondary (para and apara). The primary Pancavaha is supposed to be an indwelling principle of all the facets at varying levels belonging to

^{1.} यश्च पंचरलोकाथां ऽपि द्रयते स वामेश्यादिपंचकप्रसर्हपः इति नावधम् ।
नन् "वृ (त्यु) दयः (च) काली श्वेता स्थैयं च संइतिश्चंडी ।
शुष्का कालिवनाशो विश्वान्तिर्भेरवश्चिति ।। " इति क्रमार्थं स्व पंचधा
परिभाष्टितः, तदेतत् अत्यल्पमुक्तम् । इह नये चतृष्ट्यार्थपरिभाष्टा प्रतिज्ञाता ।
इति महाक्रमश्चतृहप स्व, यस्तु प्रस्थानातरेष्णु भैरवमूर्तेः पंचमस्य पूज्यतया
पंचकार्थः उपदिष्टः स कथमन्यथाभवितुमहितिइति यथोक्तमेकज्यायः ।

Cit or immiscible consciousness; hence, it is not restricted to particular situations or spheres. The secondary one, on the other hand, is circumscribed to definite places like ear (auditory sense) etc., in human organism and has a defined sphere of action. It is termed as Pancavaha in popular vogue either figuratively or ignorantly. Naturally, it stands 1 rejected.

7. MODIFICATIONS IN THE ACCEPTED PATTERN: INTRODUCTION OF SAMHARA BHAKSINI AND RAUDRESVARI

Sitikantha and the unknown author of the Mahanaya Prakasa have approached the problem from another point of view, thereby giving new dimensions to the notion of Pancavaha and radically modifying its accepted pattern. They have removed Gocari and Dikcari from the old list and have substituted Samhara bhaksini and Raudrésvari for them. But the replacements are meant neither for making proxy nor for filling in the blank. Both of them are the independent

^{1.} परोऽयं पंचवाहः यस्य प्रातिस्विक चिद्दभूमिका विशेषो व्यापकस्य स्थाननैयत्यं नास्ति, अपरस्तु पंचवाहः अोत्रादिप्रसृतिनयतस्थानो नियतव्यापार्थ्च तस्य पंचवाहेति लोकव्यवहारो मोहात् उपचाराद्वा हति स निष्पद्ध स्व ।

M.P.(S),p.61.

^{2.} व्यो मेशवरीकमाद यावद रीद्रेशीपचक स्थितम् ।

concepts.

Vyomesvari or Vyoma-vamesvari is so called because it projects or emits several firmaments of consciousness. It is Khecari, because it roams in the atmosphere of essential self-being. It is Bhucari, because it remains at the plane of trans-phenomenal consciousness. Samhara-bhaksini is one that annuls or withdraws all emergents. And Raudresvari is that which becomes one with Vyomavamesvari by merging into it.

One must, however, remember that Gocari is the fifth vaha in the scheme adopted by C.G.C. and therefore this identification should go with the fifth stage in every scheme and not with the Gocari as such. It has been already noted how Mahesvarananda and Ksemaraja differ from each other in their respective definition; but as soon as their definitions are understood seriatim, the paradox withers away.

^{1.} Although these two have been brought in as immovations, yet to an eye of scrutiny an undercurrent of relationship between the two schools would not appear very distant. The Cid-gagana-Candrika, without being too vocal, gives out a clue to this effect where Gocari and Raudresvari present themselves as convertible notions. Vide पंचमों में टिति पातक: अमादियुषी स्फूर्स राष्ट्रवैमवात् । ज्ञानधान्नि निलिखेशि गोंचरी न अमस्तव निराश्रये पदे ।। पंचधा प्रनः (१५)तवैमवं शिव वक्रमेतदिह गोंचरिकृतम् । विश्वमदानिरुपारूयिचन्मयात्वत्पदाद गलति नेव जात्वित् ।।

Hence Vyomeśvari is viewed as the first stir of universal emergence, whereas Raudrisvari as the principle of universal disappearance. It is therefore generally opined that it is Vamesvari which, through a process of reversion (Pratyavrtii) within the strict confines of its being, accomplishes its job by reaching out to and embracing Raudrisvari. 2 Of the five Kulas (Kula-pancaka), another name of the five flows,3 the primal divinity gets split into five modes in order to actualize itself. Thus the Khecari is enalogous to Srsti, because the trans-empirical consciousness descends in the twelve-fold form of the respective places of sensory activity. Later, in a its descent it encounters the sensory objects and finds itself identical with their quintessence, hence Bhucari is the same as sustenance (Sthiti). In its further descent it assumes the form of Samhara-bhaksini whose nature consists in withdrawal (Samhara), because after having devloved the object, it is back to its own being. Still further, it endures as the immiscible, undefiled consciousness even though the latent objectivity in the form of residual traces of the absorbed objects still lurks. This state, called Raudrisvari, contains futurity within and evades any interior or

त्राधो व्यामेश्व(रिस्पन्दस्पी विश्वदियोन्मुत: ।
 त्रन्यो (रौद्रीस्फार्मयो विश्ववितापक: ।। M.P.(T),7.177.

^{2.} Ibid, 7.118-119.

^{3.} कुलपंचकरूपतया क्रमेणा त्राध्यानता प्राप्ता सती । V.Bh.V.,p.68.

exterior form as such and yet remains immanent both internally and externally in our multitudenous worlds which it itself vivifies. Thus the first crest of divine tide, flowing from the transcendental divinity, is Vamesvari. During the process of solidification, in other words, the same primal stir falls on senses and is known as Khecari. In the next still grosser state it contacts each and every object and gets termed as Bhucari, Samharabhaksini, as mentioned above, representing the phenomena of involution and withdrawal retracts each and every objects through their different points of contact. It also marks out an interim stage which is difficult to designate as either internal or external. The same primal stir is christened as Raudresvari, because it renders the course of universe feasible by coming into touch with the totality of all that is possessed of a form or is beyond it.2

^{1.} M.P.(S), pp.69-70.

^{2.} निलिलमरी चिदैवता चक्रस्य अविशेषोण प्रथमो न्मेषा वपूषा व्यापिका स्केव वामेशी, तत: करणास्थानपतिता स्केव वा लेवरी इति कार्त्स्येन व्यपदिष्टा, ततोऽपि धनीमूता विषायन्नातं प्रति अधिष्ठानेन कृतपादप्रवारिका मृत्री विषायन्ना विषाय अन्तः वेही स्पा वंहार मिताणी इति, ततः अन्तर्वहिस्मयत्र कृताधिष्ठाना लोक्यात्रा पारयन्ती भेदाकृषणाया च भीषणास्वरूपा रोद्रेश्वरीति विमलैनैव रूपेणा बोतते ।

In the context of sense-divinities it has been made clear that Vamesvari constitutes the first ever emergence of senses (i.e., sense-deities). Khecarī comprises stations of their operation (viz., sensory organs). Bhucari consists of the twelve objects meant for sense-organs in their totality. The fourth one, which passes under the name of Samharabhaksini and is identical with Vamesvari in character, consists in the withdrawal of that objectivity within itself, that is, it permeates all the points of objects in their most general and universal form. The fifth one called Raudrisvari is an all-encompassing principle like the First Principle, the Lady-Absolute. Really speaking, all these vahas or vamesis partake of the pure consciousness which is all-pervasive and defies all attributes and, hence, they lack any definite operational locus. The reference to ear (auditory channel) etc., has nothing real and fundamental in it, but is superficial, pragmatic and metaphorical. And, if in popular parlance they are (ear etc.) reckoned as Pancavaha, it is with reference to their being the loci of empirical functioning of the senses. It must be kept in view that, all these

^{1.} प्रवर्ग व रौद्रीश्वरीपदाभिह्त बहिरनुभूत विदभू मिका विवर्तमार्थं व निजस्वरूपम-प्रमुष्टितस्वस्वरूपमेव अवलम्व्य आदिदेवीवत् व्यापकेन रूपेण आकृतमिति ।

^{2.} श्रादिदेवीवत्सर्वव्यापिकानां निरुपाधिचिन्मा ऋषाणां वामेश्वरीणां नियतं कुलगतं किंचित् प्रतिष्ठानं नास्ति, यस्तु श्रोत्राधिष्ठानक्षंगेऽधि-कार्विभागव्यवहारः स श्रोपचारिको न वास्तवः । श्रोत्रादिमरीचीनां लोके पंचवाहेति व्यमदेशः स तदिधष्ठानात् सभाव्यते ।

vahas or the aspects of divine effulgence are just the same in point of essential character. They are just like the five immaculately transparent media which appear differently owing to difference in their reflections. Otherwise, whether it is the realm of metapirical supreme awareness or that of the self-being of the five-flows or still that of the external stretch of the senses-divinities, the unitary character of Awareness pure and simple is never compromised or tainted.

8. CERTAIN OBVIOUS CONCLUSIONS

themselves follow. Firstly, the twofold division of Pancavaha into primary and secondary ones of which the secondary calls for rejection, is reminiscent of the double activity of Pancavaha (in the earlier treatment) in emancipating and enslaving the ordinary individuals. Secondly, though the Raudresvari is one of five vahas, yet it is deemed as Reality transcending all the five-vahas. On this point, there seems to be an implicit agreement among all sections of the system's scholarship. It is in this sense that Raudresvari

^{1.} तारचतुष्टा व्योगिन्योऽ मेदेन यत्र वर्तन्ते सा राष्ट्रेश्वरीमूमिगता पंचवा व्यतमा सर्वमालमाला राज्ञी भगवती, सेव परधाराधिकदो सामरस्यमू: ।

२. रीद्रेश्वया त्रर्यं स्फार: प्राधान्येन व्यवस्थित: ।
परधाराधमाहृद्धामरस्यावधानम्: ।
एषा वृश्तन् वैवि सर्वेच्छाविलयाविन: ।। M.P.(T).4.53,57.

तस्येव भगवत :... विश्वभवाभि इति प्रामुश्तां ... स्विदेव ... शक्त्यवस्था स्वेव विश्वगतस्थितं हिर्महारोपनारात कृश्मृणां म्यद्भाव अप्येकैव सर्वाहस्यमयेष्ट् गीयते । of Vivrti on the Paramartha-Sara-Sameraha, 14th verse (M.S), folio.7. पातक्रमेण व्योमेश्यादिपनकस्वीकारस्यापि हायत्वम् । तद्भव सर्वामस्यातिसाम्राज्यशालिन्या: श्री रुद्राद्रेश्वया: सर्वधावश्यभाव: ।। М.М.Р., р. 194.

is identified with Kala-Samkarsini. Thirdly, the problem of Panca-vaha has figured either in its own independent context or in the context of Pata-Krama which as a part of Vrnda-Cakra implies the basic identity of the two, i.e., Vrndacakra and Pancavaha. The separate treatment of the problem does not alter the character of Pancavaha in different context; instead, it brings out the implications, if any, more vividly. This is again a sphere of common agreement. 2 Moreover, the Vamesvari and Raudresvari are treated on a par, because the point of beginning is, in a sense, one with the point of conclusion. 3 In order to avoid confusion one point merits special mention. As noted previously, according to Ksemaraja etd., the Vamesvari enjoyed the august position of being the Supreme Power of the Supreme Reality. But here the Raudresvari steals the limelight. Actually Raudresvari as a member of five vahas/nothing more or nothing less than Vamesvari. But Rudra-Raudresvari as the counterpart of the

पर्व पर्वात्मक्य। Ibid, p.68.

भान्शीतकर्वहानिक्ष्डली बिन्दुसूत्रितपरावरस्थला ।

र हशकितरिप कालकिर्णिनित्वत्कपंचविधद्वत्तिस्त्री।।

र हशकितरिप कालकिर्णिनित्वत्कपंचविधद्वत्तिस्त्री।।

С.G.C.,3.21.

^{2.} रीद्रेश्वरी सर्ववक्राण्यामूलाइ ग्रस्ति स्वयं।

ऋतो वृन्दक्रमे सर्वमुपादेयतयास्थितस्।।

क्रिन्दक्रे पवधा पातनिकाक्रमेण... श्रीवामेशी-सेवरी-मूवरी-संहारिणी
रौद्री-श्रीधिष्ठतेन ...।

उ. दिन्योधनक्रपनकस्फारिणी वृन्दनकृतायिका श्रीवामेश्येव

Reality proper is singled out from the group and then rated supreme. The status of Vyoma-vamesvari remains the same in both the places. In the previous discussion it is the supreme power of the supreme male reality, i.e., Mahesvara or Manthana-bhairva. Here, too, it is the supreme power of the Supreme Reality conceived as female principle, i.e., Raudreśvari. Figuratively, the former may be termed the Lord Absolute and the latter the Lady Absolute. But, looking deeper, it may be averred that even Mahesvarananda, who identifies Rudra-Raudreśvari with Kalasamkarsini, would find it difficult to treat it as the Absolute. It, anyhow, transpires to be the Supreme power, i.e., freedom of the Absolute; whereas, in the view of the author of the

Kyamanyari Vyoma-vame svari is definitely inferior to Kāla-Samkarsinī or Rudra-Raudresvarī according to Mahesvarananda, cp. M.M.P., pp. 90 and 92; Kāla-Samkarsinī, or for that reason. Rudra-raudresvarī have been identified with Bhāsā which again belongs to Paramesvara. cf. p.105. Also cp. TTENTERFORTUTI-

कालकलित श्रीकालसकि विधिनी भाव मनुभवन अतस्व देव: ।।

Ibid, p.184. Honestly speaking it is very difficult to understand the precise stand of Mahesvarananda because he undoes everything by saying

A.P. 106. But the above observations are based on the general impression one forms from his entire argumentation. Also cf. Abhi.p. 509. We partially differ from Dr. Pandey. The above discussion is self-explanatory when contrasted with his observation.

^{1.} वाहा: पर्मेश्वरस्य स्फूरणाधारा:। M.M.P.,p.89.

Mahanaya-Prakasa, Rudra-Raudresvari is itself the Absolute.

Abhinava and Kṣemaraja would agree with Maheśvaranamda if one stands by the verdict of Abhinava's Krama Stotra² (verses 28, 29) and Kṣemaraja's commentary on the first and last verses of the Spanda Karikas. It is nothing but the remainder of the major divergence obtaining between the two schools, one of them expounding the ultimacy of the Lord and the other that of the Female Principle.

9. NATURE AND IMPLICATIONS OF THE TRADITIONAL CONTEXT

The question now posing itself is of major importance, if one wants to come to grips with the problem, i.e., Pancavaha. The question pertains to the nature and implications of the traditional context in which the problem has been taken up for elaborate consideration. Maheśvarananda opines that the notions of the Pitha-niketana, Vṛnda-Cakra and Pancavaha are not isolated concepts, but are part and parcel of a wider spiritual scheme. Because, the epistemic and mystic significance of the cycles of divinities is subservient to the potencies and secrecies of the true and genuine

^{1.} सर्वोत्तीणारं सर्वमयी सर्वसवर्तन्मकप्रथा। M.P.(T) .7.51.

^{2.} Also cp. इति शक्तिवक्रयन्त्रं क्रीडायोगेन वाह्यत्र देव: । अहमेव शुद्धरूप: शक्तिमहाचक्रनायकपदस्थ: ।।

worship. In order to accomplish this supreme type of worship one is enjoined to regard and realize this body, or the physical frame of the eternal self, gradually as Pithaniketana, Vrnda Cakra and Pancavaha. These represent the gross, the subtle and the ultimate seats (Pitha) respectively in terms of which the body has to be viewed and sanked moulded. Already an allusion has been made to the basic affinity of the Vrnda Cakra and the Pancavaha, and the same will once again be dealt with in detail in its appropriate context. So the Pithaniketana or the Pithakrama alone is left out for present investigation.

10. THE CONCEPT AND IMPORTANCE OF PITHANIKETANA

The Pithais nothing but our body. It is there that

C.S.(MS), folio.9

M.M.P.,p.98.

अथार्चनारहस्योन्मी लितत्वात् क्रमेणााच्यंदेवताचक्ररहस्यमपि उद्भावियत्म् आदौ उदैशमुपन्यस्यति -श्रीपीठपंचवाह्मेत्रत्रयद्वन्दचक्राणा स्मरत । स्मरत च गुरूणा पवितः पंच य शक्ती हे चिन्दप्रमुखाः । м.м.Р.36.

^{2.} पंचोपचारिका पूजा के त्रिमा या बहि: स्थिता । विलयं तत्र सा याता क्वाप्यक्रमपदेऽगमे ।। अपूजेव समाख्याता पूजा सा परमात्यया । नित्योदितमहासंवित्पंचवाहेत ढीकिता ।।

^{3.} इतर्थं स्वदेहमेव पीठिनिकैतन्त्या स्थूलं वृन्दचक्रात्मना सूद्रामं पचवाहस्वभावतया परं च पीठतया पर्यालोच्य।

the Godhead has fivefold flow. The entire cosmic manifestation symbolised by a variety of deity-cycles, Thus, hinges on the Pithakrama; and, for its being the final recourse of everything, it is equated with the Pranava. Sitikantha even goes a step further and declares the concept of Pitha as one of the most basic concepts of the system. He would rather not distinguish between the Mahartha or Krama principle and the Pitha. The concept of Pancavaha is a parallel concept of Pitha and hence the former is held as identical with the latter. The seat stands for a place of rest. Therefore, what is acknowledged as Pitha in the common intercourse is the point of final repose from the transcendental point of view.

1. पीठ हि नाम स्वश्रीरम्टूगरकात्मकमित्युक्तम् । तैत्रेव परमेश्वरस्य पैच्छा वद्याद्य । श्विशक्त्युमयोन्मेष्णसामरस्योद्मवं महत् । वीर्यं तस्माद् देह स्व महापीठ: समुद्रगतः ।।

M. M.P., p. 87.

M.P.(T)., Quoted, M.M.P., p.88. The verse is not traceable to the published text.

- 2. पीठक्रमेणा संक्षित्य देवी वर्ष विज्ञासते ।। सर्वेस हस्त्रमाव त्वात् परानुग्रहहेतुत: । प्रकर्णानुतिमात्रत्वात् पीठ प्रणावसी जित्रम् ।। M.P.(T).,2.33,35. It should now be clear why Mahesvarananda analyses Vyoma in Vyomavame svari into VI., Om.
- 3. इत्यं पीठा राय एका महार्थ:, महार्थनी दायत्वा च्हारी रोऽन्तर्गः पंचवा हो महाकृमार्मित्रचतुष्ट्यार्थं हपो वा महाकृमो महार्थों ज्ञेयः ततो लोकयात्रायां पीठत्वेन निर्वाणादशायां विक्रममावेन ... एका स्व महार्थों ...।

 M.P.(S), p. 56.

In a Pitha a group of nine powers is supposed to be operative. These powers are as under :-

- (i) A unique primal subjective stir,
- (ii) Subjective inclination towards external manifestation,
- (iii) Sensory stir in the form of a means of knowledge,
- (iv) The advancing of the means of knowledge towards ascertaining the definite character of objects,
- (v) Objective emergence, which, in the final analysis, boils down to the five elements placed in the following order, viz., ether, earth, air, heat and water.

The first stage consists in brooding over the self as the principle of consciousness. The next one marks its endurance. Then follows the uniterrupted continuity of its activity. Further, it gains a touch of vividness and becomes radiant with its additional brilliance. Finally, a sense of contentment or fulfilment supervenes in consequence of its resting on the self.

11. PITHANIKETANA AS IDENTICAL WITH PANCAVAHA

This is, in brief, the outline of Pithaniketana which comprises, in simple language, the subject, the object, the

^{1.} M.M.P., p.88.

relation thereof, and the five elements. If one overlooks for a while the fivefold division of the object, it (Pithani-ketana) is reduced to five aspects or powers which happen to be synonymous with the five flows. Even those, who talk of Pithaniketana as consisting of Pitha, Smasana, Ksetreśa, Melapa and Yaga, take them as denoting the subject, the resulting cognition, the means thereof, the determining activity of the means, and the objectivity consisting of five elements which is to be engulfed by it, respectively.

These again are held to be non-different from Vyomesi, Khecari, Bhucari, Samharabhaksini, and Rudraraudresvari.²
It is now intelligible why the worship of body as spiritual seat is so ardently advocated as the invincible and infallible means of self-realisation.³ It is the reason why Sitikantha declares the idea of Pitha as an ornament of the entire Krama

^{1.} स्व च प्रमाता प्रमाणां पंचविधं च प्रमेथं पीठिनिकैतनिमत्यथां मवित ।...
नवात्मकत्वे ऽप्यस्य प्रमात्प्रमाणां प्रमृत्ती तत्यो मादिपंचकस्वमावत्वाद पंचवा हवक्रतादा तस्य न किंचिद्रप्यतिक्रम्यते । M.M.P., p.88.

^{2.} पीठरमशानदोत्रेशमेलयागात्मको हि य: । पीठक्रमेऽत्र पीठेम्यो व्योमेश्वर्यादय: क्रमाद ।। M.P.(T)2.6.

^{3.} वस्तृतस्तृ पीठचक्रादारम्य समयविद्यान्तं समेन साम्राज्येन महार्थं स्व वद्यमाणाव् बोमवीति इति माच्यतां, नात्र फल्गुसार्मावः कश्चित् । M.P.(S),p.56. For further details regarding equations of वरमेशी with viceto, vide M.P.(T), 2nd Ullasa, and MP.(S),pp.49-56.

thought.

12. PANCAVAHA VIS-A-VIS DIVINITY AND PRECEPTOR: AN ESOTERIC PROBLEM

A purely esoteric problem posed by the some incredulous as to whether the Pancavaha is to be adored as identical
with five deities or five preceptors is wide of the mark
according to Sitikantha. Since the indiscrete consciousness
is a continuum, there cannot be any distinction between
the divinity and the preceptor as such; because both of them
fall back upon the principle of pure awareness which is the
sine que non of every thing.

13. CONCLUSION: THE SIGNIFICANCE OF THE WORD VAHA IN PANCAVAHA

The word Vaha (flow) in Pancavaha is put deliberately in order to convey the sense of continuity of the unruffled flow of consciousness. The commentator of the

^{1.} तत्पीठमेव सर्वप्रकार समस्त्रमहानयालकारम्त्र । M.P.(S).,p.50.

^{2.} विवर्गस्थितिवंहारप्रधाग्रामेकतत्परः ।

निरुपार्थ्यमहादी प्लिसमुल्लक्षनतत्परः ।।

म्राध्युष्टकलनोद्रेकस्वमावः प्रणावामियः ।

पीठामियं तमेवाहं नमाम्यागमसिद्ये ।। Mp.(T); Quoted,

M.M.P.,p.96. In these verses, which are not traceable to the printed edition, the author depicts Pitha as the fulcrum, ground or substrate of the functional pentad of the Godhead.

Paramartha-Sara-Samgraha given an exquisite expression to the idea. The Mahanaya Prakasa resounds the idea by observing that once the person throws off his empirical personality and submerges in the flow he is not to reappear again. This is the unique character of Pancavaha and an outcome of supernal grace.

चितो नदीवत्प्रवाहिनत्यायास्वतप्रः सुष्यादिदशा इति दशाक्रमः
 कृमार्थः । अक्रमस्तु कैवल्यः फलस्वमावोऽ पि आचन्तकोटि द्वये
 स्फुटतरं व्यन्यते ।

P.S.S.V, Folio.2b.

^{2.} मूय उन्मजन न स्यादेषाामिति विशेषातः । रौद्रेश्वरीमयः स्फारः परान्ग्रहभूमिकः ।

DYNAMIC ABSOLUTISM VIS-Á-VIS VRNDA CAKRA

(An analysis of the omnidimensional scheme of self-elevation relating to the second stage of existence, i.e., subtle body, as subtle seat of the supreme consciousness.)

(678 - 728)

Preliminary (678) - Puryastaka: the centre of reference (678) - The nature and composition of Vrnda Cakra (682) - Seventy mystic categories of the system and Vrnda Cakra (687) - The place of Vrndacakra and significance of the Hathapāka process (688) - Eightfold approach to Vrnda Cakra (690) - Dhāma Krama -(694) - Mudrā Krama (694) - Varna Krama (700) - Mudrā, Mantra, Nirīha versus Dhāma, Varna, Cid (703) Danda and Munda Krama (706) - Sanvit Krama (710) -Kalā Krama (713) - Bhāva Krama (714) - Pāta Krama (715) - An incongruity reconciled (717) -Aniketa Krama (720) - Concluding remarks: Sub-structure of the Vrnda Cakra (725).

1. PRELIMINARY

To take up the issue straightaway. Mahesvarananda's suggestion, that Pithaniketana, Vrnda Cakra and Pancavaha mark out respectively the gross, the subtle and the transcendental nature of sublimating our own vision - with regard to our physical frame acting as a fundamental fulcrum of the entire spiritual undertaking - , does not stop there. There is implicit in it, in simple language, a scheme of omindimensional self-elevation relating to the three commonly reckoned layers of our existence, viz., the body, the subtle body and the transcendental body, i.e., the self. The first refers to the psychophysical complex that we are; the second to the subtle body which has an airy essence and continues to persist even after we have retired from tangible mundane existence; and, the third to our metempirical essence that is the crux of our entire being. It is with reference to the second, i.e., the subtle body (Linga-Sarira), that the Vrnda-cycle addresses itself.

2. PURYASTAKA : THE CENTRE OF REFERENCE

The subtle body is characterized as Puryastaka in the system; and, in adherence to the literal meaning of

^{1.} M.M.P., p. 98.

^{2.} Mahesvarananda, while initiating his discussion on Vrndacakra, observes (M.M.P.,p.92) that the cumulative or collective character of Vrndacakra owes itself to its

the term, the sixty-four mystic components of the

which is possible only when it retains its nature as Puryastaka. It transpires that it is Puryastaka that forms the underlying basis of Vrnda Cakra. In the context of Saktasiddhas, again, he reemphasises and attributes their eightfold character to their affiliation to Puryastaka (M.M.P.,p.98), and reaffirms his conviction that it works as the principle aminating Vrnda Cakra त्रम्भाग्राम कि क्यां

of an aggregate of the eight constituents, namely, mind, ego, intellect and five objects-as-such (i.e., tarmatras viz., sound etc., Ibid.)

In view of the Puryastaka's constituting the substructure of the entire edifice of Vyndacakra one must consider right now the nature, composition and import of this concept before one goes ahead.

Puryastaka literally means the city of eight and stands for the subtle body, i.e., Linga Sarīra, housing the eight components referred to above and serving as the vehicle of the Samskaras. In fact, there is no unanimity as to the exact composition of the Puryastaka, but none differs with regard to its purpose and function as a substitute of the Linga Sarīra in the system.

The Puryastaka in the system is generally identified with the Prana-Pramata (vide I.P.K. 3.2.14, REAT

पर्य घातम्बा पाणोऽहन्ता). Utpala takes the above stand as an alternative to his other definition of life, which synchoronizes with the power that resides in the Sunya-Subject, puts life-breath in motion, and constitutes the inmost of the sensory activity. On the alternative " view, the life is identical with self-consciousness and coincides with the life-breath (Prana) which is nothing but an aggregate of the eight. Thus, deep sleep, i.e., Susupti is coeval with the reclining of self-consciousness on the Sunya or Prana. Incidentally both of them pass under the name of Susupta Pramata, though giving rise to two distinct types that bear their respective imprints. Hence, the Prana is identified with the kind which suffers the persistence of objective consciousness, whereas the other utterly lacks in the same. This consequently leads to their being named, accordingly, as Savedya-Suspta and Apavedya-Susupta. Due to an interplay, though extremely minute, of the impurity named Mayiya, the former is not (contd......

(contd.....) immune from the objective touch, whereas, the same Mayiyamala absenting itself in the latter, deters it from having distinct objective tinge. Vide Bhas (V), II, pp.264-65. Both of them are designated as susupta, because the principle of limited agency known as Kala, too, takes an intermal and suspends its operation.

Now, it is the Pranapramala or Savedya Susupta which is signified by the word Puryastaka. In fact, there is a separate group of authors who bring the Sunya Pramata within the connotation of Puryastaka, (लीन श्रायम्पापन-प्याप्ते लिग्श्रीर Vide. I.P.V.V., III, p. 336), but they retire from the scene in want of much credence being attached to them by their own kinsmen.

The opinions differ as to the basic constitution of the Puryastaka. According to Abhinava, the five pranas(5) together with the group of sensory-organs as one unit(1), the group of motor organs as another unit (1) in addition to the resolving intellect (1), make up for the eightmembered Puryastaka. He cites another view, too, which he shows to have originated from the sources other than his. The other view describes Puryastaka as an aggregate of five undifferentiated essence of objects (tanmatras)(5) plus mind (1), ego (1) and intellect (1). Vide.

प्राणादिपंचकं बुद्धी न्द्रियवर्गः, कर्मेन्द्रियगणा निश्वयात्मिका व यती धीर्व्यं यते । तन्मात्रपंचकं मनोऽईबुद्धय इत्यन्ये ।।

Bhas.(V),II,264.
This view is obviously borrowed from the Spanda School '
(तन्मात्रोदयक्षिण मनोऽई बुद्धिवर्तिना । पूर्यष्टकेन स्हाद्धस्तुदुत्यं प्रत्ययोद्भवम् ।
Sp.N.3.17), which, in this respect appears to have drawn on
Gita(मूमिरापोनलं वायु: सं मनोबुद्धिव व। ऋकार इतीयं में मिनाप्रकृतिर्ष्टमा।।

7.4) And it is interesting to note that despite Abhinava's hushing up the differences, that the gap between the two views is simply formal and not substantial

(यतस्तन्मात्रपंचकमन्तः:कर्णां चेति केचन पूर्यष्टकमा हः प्राणा दिस्वीकारातः, तत स्व अत्र पदावैचित्रये वस्तुनो न वैचित्रयमिति ।

I.P.V.V., III, p. 336), a bulk of later authors prefers to go by the Spanda opinion. For instance, Maheśvarananda does it. It is specially curious to find Ksemaraja differ from his master. Unhappily, though the Ksemaraja's commentary on that particular Karika, under reference, is lost to us, yet the ascertaining of his views poses no enigma. Because, he everywhere distinguishes between Prana and Puryastaka that happen to be identical in Abhinava's opinion (contd....

cycle are subsumed under eight classes. They are proposed to be dealt with later within the body of this chapter.

contd....)

(शून्य-प्राण -पूर्यष्टकश्रीर्स्वभावत्वात । P.Hr., p.62, देह-प्राणा-पूर्यष्टकवता-मिश्च व्यामोह्यति । Ibid, p.71); and, unhesitatingly pledges his allegiance to the Spanda view / तस्य इति अनेन पूर्यष्टकेन

केह (Sp.K.3.27) इति उपकान्तं पूर्युष्टकमेव पराम्रष्टव्यम्, नत् यथा ...

Op.Cit.p.101 7. This, in fact, furnishes additional evidence to boost Ksemaraja's avowed thesis that Krama and Spanda are so close that they stand apart by hair's bredth and share a thorough identity of themes. The following extract from his concluding remarks in the Spanda-Nirnaya bears the brunt of it and anticipates Maheśvarananda's acknowledged debt to him for guidance, in general, and for inspiration, in particular in this instance, for making the Puryastaka the anvil of VrndaCakra as he visualized it. The extract runs:

तथा तस्येति पूर्वसूत्रनिर्दिष्टस्य पूर्यष्टकस्य तदारेणीव विश्वस्य निमीलनोन्मीलनसमावेशाभ्या लयोदयो नियच्छन् प्रथमसूत्रनिण्णितदृशा स्कल्मादेव श्रीरात्मनः स्वमावात् संहारं सर्गं च कुर्वन मोक्द्रतामेति..। ततस्य प्रथमसूत्रनिण्णितस्य शक्तिचक्रस्य स्वमरी चिनिचयस्य ईश्वरो अधिपतिमर्वेत ।

Sp.N.,p.74.

For further reference see, S.S. 2.3-4; S.S.V.(V), 2.14-19, 48-49.

यत्पीठनक्रानिवपंचना स्प्रकाशमान न्दास्वमूर्तिनक्रम् ।
 अष्टाष्टनक्षे प्रविराजते तद् गुरुक्रमौधैनसन्तुष्टयार्थम् ।।

Quoted from some Krama text, M.M.P.p. 86.

Another point, that we are urged not to miss, is the unmistakable identity between Pancavaha which in a sense is the mother concept and Pancaskandhas , as they are called having been brought in as the basic and primal ingredients of the Vrnda-cakra on the pattern of five flows.

3. THE NATURE AND COMPOSITION OF VRNDA CAKRA

The details of its nature are deducible from the name of the cycle, e.g., Vṛnda(lit., a group or an assemblage). The word VṛndaCakra, when dissolved, means the cycle of the aggregates. It thus stands for a group of five aggregates taken as a whole. These aggregates pass under the names of Jnanasiddhas, Mantrasiddhas, Melāpasiddhas, Saktasiddhas and Sambhavasiddhas. Esoterically whatever they may mean, but, philosophically, they represent the predominance of that aspect of consciousness which is not of the nature of a process, but is marked by the culmination or accomplishment of that process. Hence, reference to the process is necessarily there, but in an implicit and indirect form. The esoteric nomenclature

^{1.} ज्ञान सिद्धादिपंचकतम् छ स्वभावत्वात् । तच्च प्रकटितपंचस्कन्धम् ।।

The word Skandha is used, perhaps, to convey the same sense physical consciousness.

M.M.P.,p.92.

convey the same sense physical consciousness.

^{2.} इति मंग्या पंचवाहक्रमान्गुण्यादुद्भावितपंचप्रकार्म । M.M.P., p.92.

^{3.} तदिदं समुदायपूर्वनं किल वुन्दक्रमवक्रमुच्यते । M.P.(T).7.2.

of Siddhas and Yoginis does not extend peyond it in its significance. The sixteen Jnana-siddhas, twentyfour Mantrasiddhas, twelve Melapasiddhas and four Sambhava-siddhas account for a total of sixtyfour aspects that enter into the constitution of Vrnda-Cakra. These five Siddhas

स्विसिद्धस्पप्राधान्यात् तत्र सिद्धतया स्थिते: ।
 निर्मेययोगतः शक्तेयाँ गिनीत्चेन सीमवः ।।
 M.P.(T).6.22.

The verse occurs in the context of Murticakra but the same is equally applicable to Vrnda, too.

As has been seen, Abhinava's usual reticence at such places implies that these developments are comparatively later in date, orelse, they hail from a different tradition. The latter hypothesis is not without a grain of truth, because Jayaratha cannot be said to be unfamiliar with Vrnda Cakra specially when he quotes from the Mahanayaprakasa or refers to the Krama-Sadbhava which. according to Sitikantha, was primarily devoted to the consideration of Vrnda-cakra. But under his master's spell or owing to his faith in the tradition he belonged to, Jayaratha nowhere refers to Vrndacakra, although he discusses a few points that partake of the nature of the Vrndacakra, as for instance, Pindanatha etc. The other possibility, equally weighty, is prone to consider them as the tangible superstructure built up by the later authors on the antiquarian substructure. Jayaratha furnishes an interesting but very cogent clue. In Vrnda cakra all the aspects total sixtyfour. He quotes a sentence from Abhinavagupta referring to a cycle of sixtyfour powers, indeed without menttioning the name of the cakra as such

(ताभ्य स्व वत्: षाष्टिपर्यन्तं शिवतवक्षकम् इत्यादि कथमुवतम् ।

T.A.V., II, p. 244). The extract appears to have been taken from the Tantraloka according to the printed edition, but the same could not be traced to the published text. However, this shows that whichever of the two hypotheses he correct, a tradition has been handed down to the later authors. They, however, must be credited for working out a massive structure of details.

represent the various stages of consciousness from the grossest to the subtlest. These siddhas, owing to scholastic presumptions, are depicted as Sakinis, a sort of female entities, but it makes no difference to the eightfold character of the cakra. The introduction of Sakinis has been accorded with the same explanation as in the case of Siddhas. They are described as the receptacle of action or of the process of spiritual service. 2 From here stems another title of Vrndacakra, i.e., Sakini-krama. The total strength of Vrndacakra is, accordingly, arrived at through a different calculation. Out of eight classes which necessarily pertain to Pithas, since the whole line of present argumentation revolves round it, sach one is possessed of eight Sakinis and taken together they amount to count sixtyfour. Further, on a still different calculation, the same number does not remain far to seek. These five types of Siddhas bear the signatures of the five streams (Vahas). The twelve psychoses stemming from the senses including intellect and mind, when taken in relation to each of the five flows, give us a total of sixty. To this, if four

^{1.} अष्टक्लोद्भूतपंचिवधशाकिनी चक्ने । M.P.(S),p.85.

^{2.} त्राचारों हि क्रियास्वमावों नी रूप: त्राचारकर्तारं द्रव्यरूपमाचित्रपति हित शाकिनीनां नमस्कार: पर्यवस्यति । Ibid.

^{3.} त्रामूलादिलस्ति शाक्निकिमेडिस्म् । M.P.(T).7.189.

^{5.} श्रष्टस्य पीठेस्य सैकस्मात् श्रष्टी श्राकिन्य इति नतुष्णिष्टरेव भवन्ति ।

functions, e.g., from Srati to Anakhya, are added, one gets an aggregate of sixtyfour. The same line of thinking prevails elsewhere, too, with minor differences. In this view, with a specific reference to ego—the subjective frame of reference of all empirical experiences—, the actual number of psychoses comes to thirteen instead of twelve as presented earlier. These total sixtyfive when understood in terms of each of the five acts, e.g., from Udaya to Bhāsā. The sixtyfifth principle is the point of final repose and is reckoned as the rest (Viśranti). Harmony is the essence of the this state at the helm. It is the undifferentiated principle of Anākhyā that through a process of self-alienation becomes the world. Again it is

^{1.} उन्तवत् वामेश्वरीमि: पंचिमिविमागेन अधिष्ठिता दादश्वत्यः षष्टितामाप
थन्ते, मूल्जामिल्तु बृष्ट्यादिमिश्चतस्मिः तह वतुष्टाष्ट्रिमंवन्ति ।

M.P.(S), p. 104.

However, it is interesting to see Sitikantha offer a somewhat different account in his Kaula-Sutrani (MS). These different account in his Kaula-Sutrani (MS). These different appears presented above and that of the Mahanayaprakasa (T)'s sixtyfive aspects to be presented just now. However, nothing can be said conclusively at this stage. The passage reads:

विविद्यादश्रमें प्रतिवृत्तिपंचधाभाविवशिष्यते आधामिल्वतस्मिल्लह पंचित्रमा स्विद्यादश्रीति वर्णाधामस्वित्रमाणा प्रत्येशं अयोदशात्मता ।

Kaula-Sutrani (MS), Folio Ia.

^{2.} ऋगोदशाना रूपाणा प्रत्येकमुदया दिपि: ।

पंचात्मिका पंचािष्टस्तत स्ता मरीचयः ।।
त्रान्या क्रमात्क्रमात्कान्त्या वित्रान्तिरितिगीयते M.P.(T),7.79-71.
This view is supported by the Vātulanātha-Sūtras as well. Vide, मनः सहितं त्रोत्रादिखुद्धीन्द्रियपंचकं, तथा बुद्धिस्ति वागादि-कमेंद्रियपंचकंम्, स्तद्भयसमूहो बादश्वाहः ।... तेन महामरीचीना निरावरणा-क्रमेणा प्रत्येकस्मिन् प्रवाहे उद्योगावमासचर्वणाल्ग्रासिवित्रान्तिक्पाणा महासंविद्र- स्मीना विकासः... सर्वत्र सर्वतः सर्वदेव स्थित इति । V.N.S.V,pp.12-13.

^{3.} M.P.(T).7.52.

styled as Raudresvari. But the other exponents react very to sharply/such a view. Some mildly assert that though the sixtyfifth principle, which is no other than the Kalasam-karsini itself, is beyond any shadow of doubt, it does not merit a separate mention, Because as an all-enveloping principle it has gone into the very vitals of all ensuing aspects. And as such it is not exhausted by them, instead they stand exhausted by it. The others with a stronger disposition holding the number as sixtyfour, fail to reconcile with such a view. However, it is a different matter that they may accommodate others out of latitude or some minor considerations of discipline as, for instance, the Varnakrama. These three views carry the imprints of their basic theses. For example, the first group believes in the unquestioned ultimacy of Reality as an a female entity and five aspects

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^{1.} तारचतुष्णाष्टियोगिन्यो भेदेन यत्र वर्तन्ते सा रौद्रेश्वरीभूमिगता पर्चणाष्टितमा ... सैव पर्धाराधिक दसामारस्यम्: ।।

V.Bh.V.,p.68; also cf.M.P.(T)7.53,57. 2. M.M.P.,pp. 92,194.

^{3.} अथमकारदेवताया: पंचणिक्तमतामपाकत्माह। M.P.(S),p.103.

^{4.} वैद्भामे च वर्णाक्रमवर्ण्याचा भ्येन वक्तुमव शिष्यते इति ।

of the absolutic functionalism. The other group concedes the ultimacy of the female principle only when it constitutes the supreme power of the supreme Reality and which thus, though identical with the latter, assumes a slightly inferior position. This group as a middle group espouses the cause of five functions. The third militant group (in this context of course) agrees with the former in respect to the first part of above thesis, but radically differs with regard to the second, because to them the process of ultimate agency is not quinary but quaternary.

3.A. SEVENTY MYSTIC CATEGORIES OF THE SYSTEM AND VRNDA-CAKRA

The above discussion brings one to the threshold of a sister issue. Maheśvarananda in his final analysis, at the end of his work, the Mahartha Manjari, alludes to the seventy ramifications of the Krama system. This number is arrived at by incorporating the sixtyfour sub-species of the Vrnda-cakra, five genera or the primary categories (esoterically) known as Pancavaha, and the one Summum Genus, i.e., the transendentally immanent principle famed as

^{1.} A comparison of the verse just quoted above with one appearing on p.86 of M.M.P. would show that Mahesvarananda presents the original stand of the system as quaternary but what he inherits from his teachers is quinary. Also cf. M.M.P., p.63.

Raudresvari. His resorting to seventy verses, for condensing the whole system therein, is symbolic of the seventy bases of the system. It is quite probable that these categories may not meet the strict logical criterion of a metaphysical category; but it does accord with the logic of mysticism. He (Mahesvarananda) is like a garrulous parrot who has imbibed it from his preceptors only to speak it out to others. 2

4. THE PLACE OF VRNDCAKRA AND SIGNIFICANCE OF THE HATHA-PAKA PROCESS

Of all the five cycles, namely, Prakasa, Ananda, Murti, Pancavaha and Vrnda, which build up the superstructure of Divyaugha³(It has been analysed in the historical portion), the Vrnda-cakra stands out as a unique concept exhausting the entire expanse of multiplicity coming within the radius of the Krama system. The credit

^{1.} तच्च चतुष्ण ष्ट्यात्मकिमिति व्याख्यातस् । ... पातक्रमेण व्योमेश्यादि-पंचकस्वीकारस्यापरिहार्यत्वस् । तद्भवान्तस्यूतिकाप्राज्यशालिन्या श्री रुद्र-रौद्रेश्वर्याः सर्वधावश्यम्भाव इति सप्ततिः । M.M.P., p. 194.

^{2.} इत्येना गुरु मुलसम्प्रदायलव्या वाचाल: शुक इव वृन्दचकृत्वयांच । पंचार्थकृमपदवी रहस्यसीवत्सर्वस्वव्यतिकर्गार्भण शिमवांचय ।। Ibid, p.98.

^{3.} दिच्योधनक्रपनकस्पारिणी वृन्दनक्रनायिका श्री वामेश्येव सर्व . सर्वात्मक्ष्म्। V.Bh.V.,p.68.

^{4.} किंव, श्रीमन्महार्थक्रमप्रपंतः सर्वारिप वृन्दनके विशान्यति ।

must go to the author of the Mahanayaprakasa who siezes the cue and develops the theme to its logical proportions embarking upon demonstrating the true philosophic significance of Vrnda-Cakra.

quence, in the sense, that it forms the nucleus of the system, by lying at the root of the process that leads one to the beatific repose. This is why it is characterised by the constant evanescence of the successive trends such as emanation etc., which determine the very being of Vrnda Cakra as a gestalt or complex of all the determinate and indeterminate thought processes. And, in order to secure self-realization Krama falls back upon the technique of Hathapaka (lit., forced baking), i.e., Spiritual resurrection by force of spiritual maturity?

^{1.} त्रिकल्पिकल्पनिवर्षं सक्तवृद्यम् जिक्षातक्षम् । उदयादिम्यं यदन्तरे इठपाकैन गलत्यनारतम् ।। M.P.(T).7.1.

^{2.} वित्तिवासवाहित्वाच कू-ये स्थापियत् यथा । तथेव ह्रुपाकेन प्रत्यावृतिकमात्मना । Ibid., 7.37.

In his manual of the Krama system, called Mahanayaprakasa, the author reiterates the indispensability of Hathapaka, a type of spiritual guide-line, at least twelve times [vide 7.36, 37, 43, 47, 49, 54, 55, 73, 83, 98, 103, 113] as an infallible means to self-realization. Scant references to this technique have appeared at many places earlier also. Hence it would be in the fitness of things to devote a few sentences for peeping into the character of this method.

Abhinavagupta picks up the problem, while concluding his treatment of the Kula system, in the third Ahnika of the Tantraloka. But, curiously enough, the context (contd.....

5. EIGHTFOLD APPROACH TO VRNDA-CAKRA

We have seen that the three cycles, namely, Prakasa, Ananda, and Murti, represent the trinity of the cognitive

....contd..) in which the issue has been raised relates to Anakhya Krama, a Krama concept. The Anakhya state is defined by its transcendence over the first three phases of self-manifestating, namely, Srsti, Sthiti and Samhara

(उपाधित्रयस्य अत्ययोऽनाष्यम् । T.A.V., II, p. 238; त्रिक्वृंकस्य परित्यागात् सन्याचात् निराख्यपरावस्थितिः निर्गता आख्या अभिधानं यस्य अधी निराख्य..

वागतीर्ण परं धाम । V.N.S.V., p.8), Now, what is the exact nature of this state? Is it analogous to the State of Pragbhava (TTHT9 a antecemdent non-existence), that the Upadhis (that is, a generalisation which is only mental, and not objectively real like the universal, cf. Critique of Indian Realism, pp. 320-321) such as Srsti, etc., have not arisen at all; or comparable to the state of Pradhvansabhava (प्रव्यतमार consequent nonexistence), that the Upadhis stand alleviated owing to their dissolution (vide T.A. 3, 259-60). The alleviation is itself of two types, e.g., (i) Santiprasama, viz. a gradual process of sobering down or tranquilization of the Upadhis and (ii) Hathapaka, viz., a process of forced and instant tempering of the same. The second process involves a constant activity of the complete assimilation

(प्रशमश्च दिया शान्त्या इंडपाक क्रमेणा तु ।। अलंग्रासर्सारूचेन सतर्न ज्वलनात्मना।

Ibid. 3.260-61). The former type lays down a thorough code of spiritual conduct, abiding by which one transgresses the three Upadhis after death. The code enjoins an unflinching performance of all regular (Nitya) and occasional (Naimittika) acts, in sequel to his putting in the way of his baptismal initiations such as Samayi etc., and a complete surrender to the spiritual guide. But this does not lead us to alleviation (454) of Upadhis in the true sense of the term, because the smoothing down of the same follows on its own accord. If this be true, all the scriptural injunctions would be rendered meaningless, since a contingent alleviation of Upadhis would not be possible to achieve. The contingency is answered by the second variety of alleviation, going by the name of Hathapaka, which envisages the possibility of complete assimilation of Upadhis to the quintessence of one's being. Being characterized, therefore, as Alamgrasa, it is (contd.....

relation, the object and the subject respectively. All of them finally terminate in Vrnda-Cakra. Vrnda-Cakra is

as an unbroken flaming torch gutting the multitude to the last finish. Analytically 'Alam' means 'fully' not even excluding the latent traces; and Grasa (lit., engulfing) means bringing the objectivity to self-sameness (Svatmasatkarah). The process of Alamgrasa defines the personality of Hathapaka. Hatha (lit., obstinacy, persistence) consists in going beyond the realm of sequence and applying force in the form of single preceptorial guidance. The Paka (lit., baking) stands for achieving unity with Awareness. This process, when well under one's command, leads instantaneously to the alleviation of Upadhis -

तथा अतम् अत्यर्थम् वावात्म्येन यः वष्ट्यादीना प्रावः स्वात्मवात्कार्स्तत्र रवो गृज्ता तत्वेनालीप्रावीमरवादावास्या यस्य, अतस्व वततमिविक्चिन्नतया जवलन् यथायर्थं दाङ्यनिष्ठतया दीप्यमान आत्मा स्कर्णं यस्य, स्विविधेन हरेन अमन्यतिक्रमक्ष्मेणा वक्षृद्वपदेशात्मना बलात्कारेणा यः पाकः विदिग्नितात्कारः, तस्य कमः परिपाटी , तेन वष्ट्याचुपाधीनामत्ययो भवेत इत्यर्थः । T.A.V., II, p. 240.

Also cp. हठपाक्क्ष्मेणा अलीमाचयुक्त्या चिद्दाग्निसादभावम्।
आगप्यते, तथा पूर्णतापादनेन अनुग्ह्यते स्व ।।

P.Hr.,p.66.

Thus we find a triad of techniques in order to help us master our common destiny- attain salvation right across these Upadhis. The first technique, namely the man perennial absence of Upadhis, is absurd, because alleviation can be achieved only with reference to those that have come into being and not those which have not at all seen light of the day. The second method, called Santiprasama, though capable of bringing about the mollification of Upadhis at long last, is meant for those beginners who are blessed with supernal grace in a mild degree

(मन्दर्शिक्तपाताधिकारिण प्रवृत्तः) The third, i.e., the technique of Hathapaka-prasama, is actually meant for the spiritually regenerates favoured with strong and accelerated dosage of supreme grace (तीक्शिक्तपाताधि-

कार्ण त्तीयस्य उपदेश:). This is the most expedient spiritual process congenial to the instant melting away

(contd.....

the name of the way the whole process is effected. The Vrnda-Cakra has, therefore, a multi-dimensional character and has been, accordingly, approached from eight points of view, e.g., (i) Dhama, (ii) Mudra, (iii) Varna, (iv) Kala, (v) Samvit, (vi) Bhava, (vii) Pata and (viii) Aniketa.2

contd....) of the Upadhis, the products of the sense of duality. Once this sense of duality is eliminated through the technique of Hathapaka, the sense-divinities, identical with the pure awareness in the final run, rejoine in the world thus brought to identity with the supreme consciousness and gush forth in perfect union with the Absolute:

हरपाकेन भावाना हपे मिन्ने विलापिते ।

अस्न न्त्यमृतरकाइमतं विस्वं क्वितिदेवता:।।

तास्तप्ताः स्वात्मनः पूर्णं इदंयैकान्तशायमः ।

चिड्डवोमी खंदेवममेदेना धिशेरते ।।

T.A., 3.263-4,

Also cp. बाड व्यक्तितस्कार्विस्कार्णामहाधि । नमः समस्तमावी वह्ळालगासमानवे ।।

Jnanakriyadvaya-Satakam (MS), verse 5.
This may however, be kept in view that what is designated as Sahasa or Ullanghana-krama in the Sub-schools like Sahasa-branch is nothing but another term for Hathapaka or Alamgrasa. Vide.

महासाहसवत्या स्वरूपलामः

V.N.S.1.

मा टिति सर्वो लिधनक्रमेणानिकेतस्वरूपप्राप्तिसादगात्कारमहासाहसम्बर्धापप्रदाय

निरूप।

V.N.S.V.,p.3;

अलगासक्मः सोऽयं महासाहस्य न्ममः।

M.P.(T).2.29.

1 . मानमेयप्रमा बात्ममृतिंचक्रान्तमित्यतः । हदानी येन रूपेण प्रवाकार विलीयते ।। यथाविस्थतक्रमेणीव तद्वन्दं प्रतिपा बते ।।

2. धाम यद मवति मुद्रया समं पातसंविदिनिकेतना श्रय । 7.95-6.

या गांभावकृतिताकला च यत् सर्वभम्ब तव वृन्दवक्रगम् ।। C.G.C.3.73;

Also cf. M.M.P.pp. 92 and 194. It is difficult to render these words into English since each of them represent a technical concept exclusive to the Krama system.

It may be remembered that this, though a largely held view, is by no means unanimous. A few scholars have propounded only three salient approaches namely, (i) Mudra, (ii) Mantra, and (iii) Niriha, a substitute for Samvit. Sitikantha was also one of them who subscribed to this view. He deals with three main issues just referred to. Though he refers to the eightfold characters of the Cakra and also discusses its nexus with the five Mudras, all of it has been imported from the Kramasadbhava and therefore does not reflect his personal thinking. The present study, however, proposes to look into Vrnda Cakra from all possible angles.

M.P.(S)T,p.86.

^{1.} मुद्रामन्त्रनिरी हादिप्रमेयप्रतिपादनात्। M.P.(T), 7.60.

Mahesvarananda does not take these as formulating independent approaches, instead, considers them as mystic symbols of the three cycles, viz., Murti, Prakasa, and Ananda. (vide स्टल्स्ट मृत्री मृद्रा निरीहा इति रहस्यानि। M.M.P., p.72.)

^{2.} सर्वेत धामकणांसंविदा क्या: प्रशस्यतारच अपिहायरच ।

^{3.} स च वृन्दक्रम: क्रमसद्मावे हि सविस्तरमुपदिष्ट: , स इह

श्रतिदेशेन यथाविस्थितोपदेशमारम्पर्येणा प्रस्त्यते । Ibid.

cf. श्रन्येशेव प्रणीताया: कृत्स्नाया: धर्मसंहते: ।

श्रन्यत्र कार्यत: प्राप्तिरतिदेश: स उच्यते ।। Quoted by

V.S.Apte in his Dictionary, see under

श्रितिदेश ।

5-(I) DHAMA-KRAMA

It may be brought to the notice that all the approaches display a pentadic temperament and lean towards identifying themselves, in every instance, with the five types of Siddhas and, for the matter of that, with Vahas. First comes Dhama (lit., station, abode, place). They are five, namely Kanda (vesicle or lower end of the spinal cord), Nabhi (Novel), Hrt (Heart), Kantha (throat) and Bhrūmadhya (the space between the eyebrows). These stand as the respective abodes of the Jñana, Mantra, Melapa, Śakta and Śambhava Siddhas.

6-(II) MUDRA-KRAMA

Then follow the Mudras (physical postures). The five Mudras termed as Karańkini, Krodhini, Bhairavi, Lelihāna and Khecari are related to these Siddhas as their respective physical postures. Mudra means a particular

M.P.(T).7,127-8. This has obviously been inspired by a verse of Vijnana-bhairava quoted below -

कर्षिण्या श्रोधनया भैरव्या लेलिहानया । सेन्या दिष्टकाले च पराव्याप्ति: प्रकाश्ते ।।

V.Bh. 77.

(contd.....

^{1.} तत्र धामानि स्थानानि ज्ञानितिदादीना क्रमात् कन्दन् मिह्त्कण्ठ-भूमध्यक्ष्पाणि । M.M.P.,p.93.

^{2.} करिकणी क्रोधिनी व मैरवी लेलिहानिका । सेवरी वेति मुद्राया: पंचात्मकतया स्थिति: । यो ज्ञानम न्त्रमेलापशाक्तशाम्भवभेदत: । क्रमस्तस्य यथापरंथमेताभि: सर्वधान्वय: ।

position the body resorts to at the time of spiritual experiment, hence it is deemed to be conducive to revelation of the self. These Mudras have been placed in the order indicated just above and barring a sole exception from a comparatively unimportant author Ramyadeva, the author of the <u>Vivarana</u> on the <u>Bhavopahara</u>, who prefers the following arrangements, e.g., Bhairavi, Lelihana, Karankini, Krodhani and Khecari, there is a general accord on it.

Among the Mudras Karankini (क्रिकारी) marks the beginning. It was also known as Karankini (क्रिकारी).5

pp.93-94. (मुद्राणा' वैधानगरून विज्ञानगादित:)

They are not elaborated here owing to their little philosophical significance.

- 1. कायतंस्थानक्पा च मुद्रा सार्वित्रकी मता। M.P.(T).7.139.
- 2. स्वरूप ज्ञापनारूप मुद्राविस्थामिष्यते । Ibid. 7.123. कर्किण्यादिमुद्रामि: कृतकामिर्विवर्जिता । विग्रहग्रह्मकोचिनिमुंकता विश्रहाकृति ।। C.S.(MS),folio.9.
- 3. B.U.V.,pp.31-32.
- 4. Niskryananda offers a slightly different scheme. He drops out Bhairavi from among the five Mudras. From a close perusal of his work, the Chumma Sampradaya (folios 8-9) and his unambiguous phrase " देवी ब्राइटियम् " it is clear that he was inclined to propound the cause of the four Mudras in stead of the usual five.
- 5. The view is ascribed to Niskriyanandanatha, vide V.Bh.V., p.67: The verse quoted by Sivopadhyaya is traceable to MS of C.S.(folio.8).

contd...) According to Mahesvarananda the verses from 78 to 82 (V.Bh.) deal with specific positions which the body should adopt in persuance of different Mudras. cf. M.M.P.,

The name stems from the word Karanka (lit., Deha, body). This posture is particularly suitable for casting off the sense of duality caused by one's body and senses etc., realising them as one with the self. 2 This body of five elements is made to rest on the supreme consciousness, hence it is related to Jnanasiddhas. 3 The next Mudra goes by the name of Krodhani (irascible), because its anger is reflected in its will to attract all the empirical categories from earth to Prakrti within; so that their unity with the self may be achieved. Even otherwise, when the physical body finds its substaining principle in the inner being, it is reckoned in the same way. This is meant for Mantrasiddhas, because the twentyfour tattvas are brought to merge into the Mantra subjects, a realm of subjectivity well above the empirical plane and characterised by the first sprouts of the identity with I-consciousness. 5 The same

^{1.} तत्ववृत्यात् करीकणीनाम स्वदेहिन्द्रयाख्यमेदविंगलनप्रगलमा मुद्रा।

cp. C.G.C. 3.43.

^{2.} M.P.(T).7.139; V.Bh.V., p.67. Sivopadhyaya's views are M.P.(T)'s.

^{3.} V.Bh.V.,p.67.

^{4.} पृथिव्यादिप्रकृत्यन्तं तत्त्वर्धन्दोहमन्तः सणिही जातिदाणोन क्रोधेन
स्वात्मरूपतां नयति क्रोधेनी । M.M.P., p. 93;
c. G. C., 3. 44;
cp. सैवेह क्रोधिनी नित्यं सर्वर्धहारिका यतः ।
कथिता तृ ततोऽनादिकोधविस्फार्धृणिता ।।

C.S.(MS), folio.9.

^{5.} स्वात्माधार्यभवात् क्रोंधिमी ।। V.Bh, v.p.67; cp.M.P.(T)7.140.

is called Bhairavi, which is meant for Melapasiddhas, and is defined as being instrumental to the complete withdrawal of manifestive stretch to its origin, the self. The state is surcharged with perfect awareness due to its simultaneous emergence as internal and external both. This posture is particularly important in view of the complete harmony resulting from what is called Nimilana and Unmilana Samadhi, which has been considered under Saktopaya. This is probably the reason why the Bhavopahara-vivarana places Bhairavi in the beginning. Really speaking this Mudra, though not supreme, is held in highest esteem. The fourth Mudra, meant for Saktasiddhas, is known as Lelihana (a type of serpent, lit., greedy); for it wants to grab and clutch the Puryastaka now lurking in the form of residual

Cp. with the traditional description:

^{1.} स्विल्पन या वर्ष सहरते सा भेवनी । V.Bh.V.,p.67; cp.M.P.(T)7.141

^{2.} M.M.P., p.94; cp.C.G.C 3.46.

^{3.} इयं च निमीलनो न्मीलनसमाधिद्धयसामरस्यौचित्यादत्यन्तमुपलात्यते ।
Ibid.

^{4.} B.U.V., p. \$ 31.

^{5.} या स्थिता पूर्णाविमवा निरावरणाविमहा।
भैर्वी भैव विख्याता मुद्रा सदसद्जिकता।।
M.P.(T), quoted by M.M.P.,p.94.
The verse is not traceable to the published text.

श्रीवर्तनो बहिद्देष्टिनिमेषान्मेषावर्जितः । इयं सा मेरवी मुद्दा सर्वतन्त्रेष्ट् गोपिता ।।

trace. This was also designated as Lama, because it projects and measures up the entire cosmic arena in its totality. And the great finale is adorned by the advent of Khecari, which relates to Sambhavasiddhas and envelopes the entire outlay of the logical construction (Vikalpa) identical with the dyad of Significand and significanc and in the occult language, goes above the spinal realm (and the composition of the whole stretch of speech right from Para to Vaikhari stands comprehended by Khecari. It is so termed because it invariably permeates the firmaments surcharged with Sakti. This, thus, comes to be the Mudra par excellence, because it always retains its original form after taking a full toll of the entire objectivity including the

ततोऽ पि वाचनारूपर्युष्टकविलापनात् ।
 महाविलयूरूपत्वाल्लेलिहानेति क्यूयते ।।
 M.P.(T) 7.142; cp.C.G.C.3.47.

कृपादिमावयोगस्य इठादकृपयोगतः ।
लेलिहानतया लामा मदाकी या तु बंस्मृता ।।
लामाच सर्वस्य जगतो माति सर्वत्र वामितः ।
लामा भेह समाख्याता सर्वगा सर्ववर्णिता ।।
सर्वसहार्वत्येव या सर्वे स्जिति दाणाच ।
विश्वत्र वैतंते नित्यं सेव लामा परा स्मृता ।। c.s.(MS),folio.9.
 Cf.M.P.(T).7.143; M.M.P.,p.95; C.G.C. 3.48-49.

^{4.} शक्तिव्यापिन्यादिण लेष्ट्रा सदा बरति या सा सेवरी इति सा शामविसदाना मुद्रा। M.P.(S),p.87; cp. V.Bh.,V.,p.67. Sivopadhyaya borrows verbatim from Sitikantha.

Siva category; and, thus, represents the alogical state of consciousness that transcends both the limited and unlimited realms. Khecari is all the more important, because one owes to it his penetration into the state of Kalasamkarsini, the ultimate goal. This is characterized by experience, pure and simple. The conception of Mudras is not a sheer luxury. They are necessary for any spiritual activity, since they partake of any and every experience and hence cannot be dismissed lightly. Similar is the case with their two counterparts, e.g., Mantra and Niriha or Samvit, now proposed to be dealt with. Not only Mudra but all the three, (Mudra, Mantra and Niriha) in a sence, are identical. Since they neither contradict each other, nor forsake their character of harmony. Before switching over

अनेनेव सदाकाशर्यकलपकलनोजिकतः ।
 मितामितदशोतीणांचिदाकाशचरो भवेत ।।

कालग्रासेकरितका कालसँकि विणिणिकलाम् ।
 अनुप्रविषय योगेन सेवरीसिवतीजसा ।

4. विद्यासमृत्याने स्वमाविके लेक्री शिवावस्था ।

5. मुद्रामन्त्रो बिन्दुनादी निरीहात्मा तदाश्रय: । श्रविभागेन वर्तन्ते सर्वानुभवभूमिष्ट् ।। मुद्रामन्त्रिनिरीहाणाा धामवणां चिदात्मनाम् । श्रन्योन्याव्यमिचारेणा सामरस्यादिभन्नता ।। M.P.(T),7.144.

C.S.(MS), folio.9.

M.M.P.,p.188.

S.S. 2.5.

M.P.(T),7.126,129.

^{1.} व्यं सा परमा मुद्रा व्यापाताला च्छिवावि । तपीयत्वा जगत्सवी निजर्सस्थानत: स्थिता ।।

to the next point attention may be invited to/couple of important observations made by Ramyadeva in the context of Mudras. He shares the views of the Mahanaya-prakasa that these Mudras are not mutually totally exclusive but come into existence, when the one, unitary, postural principle (Mudra-tattva) expounds itself in five-fold marmer giving rise to five Mudras. In his characteristic phrase he designates it as Layodaya Mudra that is really the same as Khecari. His other remarks refer to their common make-up which has a twin tendency of detachment and attachment (Tyaga-grahatmika). That is to say; though detached from the external objectivity as such, they comprehend the same in order to assimilate it with the innermost of being and restore to it its original essence.

5-(III). VARNA-KRAMA

Next comes Varna Krama (the order of syllable).

In the phonetic scheme of the Saradā or Devanāgari alphabet the sixteen vowels represent the Jnanasiddhas. The consonants from Ka to Ma symbolize Mantrasiddhas.

^{1े} स्ता लयोदयमुद्रामेकामपि पंचधा ... । B.U.V.,p.31.

[्]टी सेचरी इत्येतल्लदाणालिदाततयेव वर्षमुद्राणापियमेकेव पंचधा प्रसर्नती तत्त्वनभेदैश्चर्यंते वच्यंते व । · Ibid,p.32.

^{3.} Ibid.

^{4.} E.g. म, मा, इ,ई, उ,क, स,रे, मो, मी, मं, म, म, स, स, त, तू।

^{5.} There is a bit of discrepancy which appears irreconcilable for the timebeing. From Ka to Ma - the consonants number twentyfive, whereas Mantrasiddhas are depicted to be twentyfour. Mahesvarananda elsewhere again talks of (contd....

A mixed group of twelve vowels and consonants embody melapasiddhas. Some take Melapasiddhas as identical with the Sanda-svaras. The eight letters from Ya to Ha stand for Saktasiddhas. And the four crests or Kalas of the first syllable 'A' are identified with the Sambhavasiddhas. The first syllable, i.e., 'A' is the original and primary denoter and expresses all the sixtyfour siddhas such as Jñana-Siddhas etc., which stand as the denotables within its fold. This is the reason why 'A' is identified with the mystic concept of Nada whose essential nature consists in self-brooding. At this juncture, a cognate esoteric notion, i.e., Pañcapinda is also brought in and it is said that the entire stretch of the Siddhas and, for that reason, of Vrndakrama stands in relation of denotability to these Pañcapindas. These Pañcapindas comprise letters beginning

^{....}contd.) twentyfive letters in Varnakrama and depicts them as representing twentyfive categories from earth upto self (Purusa). Vide. अत्रव वर्णकृमे पृथिव्यादिपुरु हान्ति स्पर्शिद्याप्तिकाशास्त्रकृष्या प्रागेव दर्शित्य ।।

M.M.P., p. 68. It appears, these minor divergences crept in due to schoolmen's differences.

^{1.} These letters could not be ascertained. 2. M.M.P., p.95.

^{3.} These are ज्येष्ठा, अम्बिका, वामा, रीद्रा, vide आदी यस्य शिरो रीद्री वन्ने वामा प्रकी तिता। अम्बिका बाह्यरियुक्ता ज्येष्ठा वेवायुधे स्थिता।

Quoted, T.A.V., II, p.80; see, also for details M.P.(S)pp.29-30.

^{4.} त्रादिवर्णाः चतुः षाष्टिधात्वेन ज्ञानमन्त्रमेलापशान्तशामविविद्वानां वाच्यानां वाच्यानां वाच्यत्वेन त्रन्तः पर्माश्यति । v.Bh.v.,p.69

^{5.} नादश्च स्वप्नकाशनर्मार्थं इत्यकार्क्लार्ड्यम् ।

M.M.P., p. 95.

^{6.} पंचपिण्डवाच्यता इति तस्या वर्णकृपः ।

M.P.(S),p.86.

with Akara in the view of some authors, while others regard them as comprising five letters from Repha (Ra) to Bindu. Whatever be the case, these letters, clinging to the Pancapindas respectively, represent five Siddhas, and vice versa. This perforce brings us to the equation of Pancapinda and Akara. This equation has been hailed as something very remarkable, in view of its capacity of dispelling doubts about any serious disagreement between the Trika and Krama systems. It appears that the idea of Pancapindanatha originally belonged to the Trika but was later on incorporated and further developed in the Krama. The extreme importance of 'A' is shared by another syllable, i.e., the Pranava (OM) alone

^{1.} श्रीपचिषण्डनाथस्थाः अकारादयस्य वर्णा ज्ञानसिदादीना कृमाद् मवन्ति किंव ज्ञानसिद्धादयः कृमाद् अकारकलामयुयः ।

M.M.P.,p.95. Really speaking thee four letters are nothing but the four Akarakalas, e.g., Jyestha, etc., referred to above. The only difference between the first four Siddhas and Sambhavasiddhas lies in the fact that when the first four are separately represented by their denoting counterparts, the last one by their totality.

^{2.} स्वं च रेफ Tरिदि बिन्द्धन्तवर्णाप विकल्पतया श्री प विपिष्टनाथो श्यम - इत्यागमज्ञा: T.A.V.,p.222.

^{2.} अवण पिंच पिण्डाण किपयो र्द्धियो गति: ।

यतस्तरमाद्च्यतेऽल देवीना तद्गतं वपु: ।।

M.P.(T). Quoted in

M.M.P., p. 95 but untraceable to the published text. Jayaratha,
too, dwells upon this equation at appreciable length.cf.
T.A.V., III, pp. 220-223, 384, 388 and 461.

^{4.} अनेन श्रीमहार्थेत्रिकदर्शनयोर्न्योन्यं नात्यन्तं भेदप्रथेति व्याख्यातम् ।

together with all its implications and associations. It has already been noted in previous observations that the syllable OM is held on a par with Pitha, speciall the Oddiyana.

5-(III-A). MUDRA, MANTRA, NIRIHA Versus DHAMA, VARNA, CID

Varna and Mantra are mutually synonymous, and it is impossible to isolate even a single instance of our experience and deportment as uncharacterised or undetermined by the same. If the true identity of Varna is visualized, the world of fetters turns into the realm of freedom. The salient feature of Mantra is its providing the final rescue, out of the necessity of its nature as self-spontaneity of thought, to which people turn for their emancipation. Hence, the mobile and immobile world, embodied by Dhamas or Midras, is transformed into a spiritually charged principle when it comes to be denoted by Mantra. Of all the letters the syllable 'A' is designated as the

^{1.} M.M.P.,p.96, M.P.(S),p.50, Also cf.
योऽध्युष्टकलनोद्रेकस्वमाव: प्रणावामिध: ।पीठामिधं तमेवाई नमाम्यागमसिद्धे ।
M.P.(T), quoted, M.M.P.,p.96 but untraceable to the
printed text.

M.M.(T). 7.122-124.
 The author of M.P.(T) takes them as one and the same.

^{4.} स्विविधे हि यत्स्थानम् जद्दगमस्थावरात्मकम् । वावकात्मस्वरूपान्तर्ध्यस्तं मन्ऋपतः ।। श्रापको पराम**र्शा**त् स्वरूपत्राणायोगतः । Ibid, 7.145-6.

Great Mantra, potent enough to encompass the universe of our discourse and all the five Mudras that have their farthest stretch well within the bonds of its nature. It is, thus, credited with crumbling the entire multitude of diversity by transfusing into it a streak of awakening toward its intrinsic being. Therefore, the two, Mudras and Mantra, i.e., Dhama and Varna, that are coterminus with significans and significand, ultimately remain in perfect harmony with Eternal Consciousness, also known as Niriha. The apparent configuration of Vacaka and Vacya is, in fact, an affirmation and unfoldment of Reality as monistic and singular principle. 2 By force of logic we are drawn to the natural conclusion that the unity of these hitherto exclusive principles penetrates into the very constitution of all modes of existence. In this way Mudra becomes an account or gist of our inbeing, Mantra or Varna becomes a vehicle of the true form of worship or true religion,

M.P.(T).7.144.

वेष्टाकायमि रिस्पन्दः संविद्वल्लासवो दितः । तेन प्रोणिक तक्षेयै निश्वेष्टा गति रुच्यते । या सा निरीह्वाच्येह कलनाप्रासतः स्मृता । सति द्योभेऽपि सर्वैत्र प्राणमाना स्थिता सदा ।

C.S.(MS), folio.6.

अवणातिमा महामन्त्रो विश्वावर्णातत्परः ।
 निजस्वरूपटकान्तप्वमृद्वात्मक जगत् ।।

^{2.} स्तद्र्पपरिज्ञानबयब्दृनसम्भवा । निरीहात्मा संविदेव प्रथतेऽसूपयोगिन: ।। Ibid,156;also cf. M.P.(S),p.86. Also see

and Samkrama (lit., concurrence) transpires to be the consciousness. This will explain, why the Krama system is invariably associated with Kathana, Pujana and Samkarama, as its characteristic features. Kathana (i.e., rendering true account of the self) accounts for the removal of doubts; Pujana reflects the advent of perfection; and Samkrama leads to the realization of transcendent harmony. It is, therefore, tantamount to stating that in Vrnda Cakra everything has been devised to serve a particular end.

Automatically, 'A' varna is said to have the same personality as Samvit; and its identity with Pancapindas that stand for, speaking figuratively, five atmospheres devoid of objective tinge, is more basic than generally understood. What is peculiar about them is that they account for the prevalence of the senseof harmony even when a break

मृद्रामंत्रिनिशिष्णा धामकणां विदात्मनाम ।
 दिक ध्यमनया मंग्या प्रतिभाव व्यवस्थितम ।।
 मृद्रास्वरूपकथन मन्त्रदूपंच पूजनम् ।
 सकृतमञ्ज्ञ निशी हात्मा त्रयमेक्तया प्यदः ।

M.P.(T).7.157.158

^{2.} कथ्मात्मा वीप्रदायो निष्ठामत्र परा गत: ।

कथ्मात् वीश्यच्छेद: पूजन परिपूर्णाता ।।
वीक्रमात वामास्यस्य परा निष्ठा प्रवर्तते ।।

different view, cf.V.N.S.V.,pp.17-18.

^{3.} अतो वृन्दक्रमे वर्वमुपा देवतया स्थितम् । Ibid, 59.

(Vyutthana) in Yogin's Samadhi has taken place, because the immanent character of Thought or Awareness does not suffer a change. In consequence thereof, all the Mudras irrespective of their appellation as Karankini etc., partake of their nature as summum genus that permeates the entire eategory-kingdom right from earth upto Siva. Similarly 'A', the great syllable, stands out as the most universald sound that expresses the everything that figures in cosmic totality. It is in pursuance of this, that the Pancapindas are interpreted in terms of the subtle progression of the life-principle (Sūksma prana-krama).

5-(III-B). DANDA- AND MUNDA- KRAMA

It is thus Varna whose acript (Lipi) comes out as inhabited by the ultimate consciousness through the two particular processes or techniques known as Danga Krama and Mundakrama³. Mundana (lit., shaving) bears the imprint

Apparently there seems a scribal mistake in सूच्पप्राणकृष्यात्मान: in the printed text. It should have been सूच्पप्राणकृष्यात्मान: ।

^{1.} स्तत्प्रभावाद् व्युत्थाने समाधियां गिना मवेत् । अनुकार्यान्र्रणानसमानप्रतिपत्तिः । M.P.(T).7.161.

^{2.} M.P.(T).7.162-165.

^{3.} पंचिपिंडस्वरूपस्य सूच्मप्राणाकृमात्मानः । अस्येव वर्णाराजस्य लिपिस्स्थानमन्यथा ।। आशित्य परमा सैविन्मुण्डदण्डतया स्थिता । Ibid.7.171.

of Jnanasakti, whereas Dandana (lit., taking a stick) that of Kriyasakti, seeking their expression through the sense organs and motor organs respectively. These methods are said to be so effective that, if one is able to take recourse to them even for a mement, the liberation within one's life-time would not remain a distant possibility. In the first instance, sometimes such an effort, out of its curiousity for getting at the outer object under the spell of the power of action, turns extrovert and appears to be deluded and lost in the world of variety. On the other hand on some different occasion, the same human effort, or the agency of consciousness, turns back from the objective multitude under the influence of the power of knowledge and gets finally reposed in the metempirical consciousness. 2 Similarly in the previous context, 'A' emerges as the script due to its procession under Dandakrama, and reverts back to its www original nature as the universal self-brooding thought (Nāda), that is responsible for expressing the world in its most universal form, under Mundakrama. Thus, Mundakrama

M.P.(T).7.175.

According to Mahesvarananda this verse belongs to some Agama, cf. M.M.P.,p.182.

मुण्डन ज्ञानक्षेणा दण्डन च क्रियात्मना ।
 मुण्डदण्डक्रमी तेन मती ज्ञानक्रियात्मकी ।

^{2.} M.M.P.,p. 182.

is associated with the primal Pancavaha, i.e., Vyomesvari etc., and represents the extrevert tendency towards the rise of the universe, whereas Dandakrama is associated with Raudreśvari and marks the inward procession of objectivity into pure subjectivity.

Thus a script bears the same relation to the alphabet as a physical frame bears to the indwelling spirit. It is, therefore, any body's guess that Mudra serves as the physical body of Mantra or Pindanatha. And, since the latter is held identical with the subtle process of Prana, the former also is flooded with the activity of Prana owing to the immanence of the latter in the former. In accordance ix with the five Pindanathas the Pranas, too, are deemed to be five. In sequel to this process of realising unity between Pindanathas and Pranas (viz., Prana, apana, samana, udana and vyana), the Yogins are led to the final repose

त्राचो व्योमेश्वरीस्पन्दस्पो विश्वोदयोन्सुल: ।
 त्रन्यो रीद्रेश्वरीस्फारमयो विश्वविलापक: ।।
 м.Р.(Т).7.177.

There is a slight disagreement as to the outcome of the two processes between the author of the Mahanayaprakasa and Mahesvarananda. While the former achieves the external emergence through Mundana and internal involution through Dandana, the latter advocates just the reverse of it. Hence some discrepancy, as above, is bound to creep in.

resulting in the cosmic joy characterised by the transcendence over sequence.

regard to Varnakrama and its necessary accompaniments, the inevitable conclusion is that all the three Kramas, e.g., Dhāma, Varna and Cid are equally important; but, on point-scale of their comparative effectiveness they are rated as the gross, the subtle and the ultimate respectively. The notion of Pindanātha enjoys unique importance as solely responsible for bridging their mutual gap and thereby bringing out their true identity. Curiously enough, such is the play of consciousness that the duality between significand and significans, which accounts for the successive procession of the life-principle, is also equally responsible for helping us ascend the realm of trans-succession commensurate with the principle of consciousness-effulgence.

Ibid. 7-181-2.

Ibid. 7.184.

[्]रा. कस्यापि पिंडनाथस्य देहस्यानस्पिणी ।
व्याप्तिसारा स्थिता मुद्रा पंच्छाणाकियात्मिका ।।
सूचमप्राणाकृमोत्लासपिण्डनाच्यान्सिन्धतः ।
महाप्रमावाण्जायन्ते योगिनामकृमोदयाः ।।
м.Р.(Т).7.178-9.

^{2.} परस्थूलकृमी प्रायो व्याप्तिसारी व्यवस्थिती । सूच्मकृमप्रभावानामाकारी योगिना मतः ।। अतोऽत्र पिण्डनाथस्याप्युपयोगो व्यवस्थितः । धामकणीचितकाग्र्यमस्याप्यमुभवस्थितम् ।।

वाच्यवाचकविच्छेदमयप्राणाकृमात्मना ।
 ऋमीच्चार्रूष्पेणा चित्प्रकाशः प्रकाशते ।।

Unfortunately, this all is shrouded in a mystic diction which under the whims of time is far removed from our lay understanding and since the tradition is lost to us, the above interpretation seems to be a tentative one and requires further investigation.

5-(IV). SAMVIT-KRAMA

Samvit-krama marks a transition from the mystic tenets to the epistemic and metaphysical fundamentals of Vrandacakra. Now, these siddhas turn out as the various cognitive notions and become symbolic of the processes that are inwrought with them. And if, for a while, one were to drop out the word Siddha from each phrase, their strange appearance will look much less formidable. Thus Jñana is simple perception or apprehension (alocana). In a sense it is pure sensation and amounts to what is generally regarded as indeterminate perception in other systems. To borrow a description from Buddhist philosophy, this sensation grasps the Svalakasha (a thing-in-itself) and, hence is an

तत्र ज्ञान नाम सामान्यात्मिका प्राथमिकी प्रथा, यामालोचनेति
 श्राचदाते।
 м.м.Р., р.96.

^{2.} स्वलदाणाविषायम् यदालोचनाज्ञामम् तज्ज्ञानसिद्धाना ज्ञामम्।

M.P.(S),p.102.

प्राण्विम् इह तन्मुखी प्रथा ज्ञानमर्थविद्यता तनुस्तव ।

C.G.C.3.58.

undifferentiated pure experience containing no reference whatsoever to special categories coined by the discursive thought. Mantra is a further step toward grasping the object. It stands for determinate perception and, for the matter of that. all the determinate cognitive activities, and contains an explicit reference to the object as surrounded by its associations. It entails, therefore, an element of certitude, a determination, in all our resulting judgments, "This is so, oh no, not that it is not so, but this is so"2such conscious reasoning always marks our determinate experience. The moment determinate activity comes to rest. that is, when the object stands cognized by the subject, the unity of the object with the subject becomes inevitable. This phenomenon has been called Melapa (meeting, union). Consequent upon this is the persistence of the self-imbibed object in the form of latent trace (Vasana) that accounts for the phenomenon of memory. This phase is designated as

^{1.} मन्त्रः पदार्थोदयसीरम्भात्मा परामर्शः ।

M. M. P. , p. 96

^{2.} इदिमत्थं अनिर्द्धं नानित्थं किन्त्वत्थम् इति यः
परामर्शः स स्व मन्त्रसिद्धाना मन्त्रः ।

M.P.(S),p.102
इदिगेति तत् प्रथास्थिते यो विमर्श उदितोऽन्तर्वातः ।

मन्त्र स्व तव वृन्दक्शो यन्यूसी भवति तावकी कृया ।

^{3.} वैद्यवेदक्सामरस्य मेलापसिद्धाना मेलाप: । M.P.(S),p.102 मोरयमोक्यपरिष्ट्रनोत्लसन्तर्मलप्रमदिनम्रीदया । लोलितासिल इष्णीकवृत्तिः युक्तिरम्ब तव विश्वमेलिनी ।। C.G.C; 3.60.

Sakta (lit., pertaining to Sakti). In other words, the cognitive trinity of Pramatr, Pramana and Prameya loses itself in the subjective consciousness. Ultimately even the residual content of consciousness completely vanishes; and, a principle of universal and pure subjectivity (figuratively, because then it cannot be called subjectivity as such) - beckons in its full effulgence with no reference to the residual trace. 2

In the esoteric context all the Siddhas, simultaneously and intx instantaneously, come to enjoy the transcendental repose by way of Jnanasiddhas, i.e., the accomplished in knowledge, attaining the summit of the divine knowledge; Mantra-Siddhas realizing the zenith of accomplishment of Mantra; Melapasiddhas reaching out to the final extreme of the rest in subjective consciousness as a result of the union; Saktasiddhas ascending the summit of pure individual subjectivity, through their gradual

तादुँग्रूपस्य व वासनाशान्तिरूपः शाक्तः । M.M.P.,p.96.
 मार्त्यमानमेयाना विभागो यत्र चिद्धाम्नि गलति तदासादनरूपःशाक्तद्भमः ।
 M.P.(S),p.102.

ज्ञाप्तिमा त्रमपनीतवासनं निर्विकल्पमधिर इय चित्विषा । सामरस्यकृतशास्वतोदया त्व हि शनितर्धितिषठेसीस्वरे ।। С.G.C.3.61.

^{2.} विलीनसर्ववासनोपलेपस्य बास्य स्वात्मसंविन्मात्रतापारिशेष्यं शाम्मव इति । M.M.P.,p.96; also see C.G.C.3.62, M.P.(S), pp.102-103.

recourse to the limited bases; and Sambhavasiddhas touching the supreme level which Alamgrasa causally unfolds itself into. Thus according to some, Samvit-krama marks the return of the ultimate consciousness, i.e., Vamesvari, as a trans-sequential principle from its ephemeral ramifications.

5-(V). KALA-KRAMA

Kalā is the next point at issue. They are four, namely, Raudrī, Vāmā, Ambikā and Jyesthā and are affiliated serialwise with the first four Siddhas. The totality of these Kalās marked by their harmony is associated with Sambhavasiddhas. Some reference has already been made to them as Akārakalās under Varņakrama and Pancavāha. However it would suffice to note that Raudri functions as a stumbling block in the path of spiritual redemption; Vāmā as emitting the world of distinction populated by the categories of different and unique dispositions; Ambikā as the Godly

C.G.C.3.54-55.

^{1.} M.P.(S),p.103.

^{2.} सिवत्कृमस्तु शीवामेश्या ऋगेण प्रत्यावृत्या ज्ञान स्कौलाण विभू मिंहप स्वबोधिवशान्तिविमश्मन्त्रः । मेलापसिदाः स्विवमर्शशृन्यं शान्तं महासद्विति शाभनं सम् ।। इति सिद्धयोगिनीसप्रदाययुक्त्युपदेशः । v.Bh.v.,p.69.

^{3.} ज्ञामदोधितिष् रोद्रदीधितेषं न्त्रदीधितिष् वामतयोदितस् । योगदीधितिष् ज्ञम्भतेऽम्बिका ज्येष्ठयेवमध् शिक्तदीधितिः । देव्यभेदितक्लाचतुष्टया शम्भुदीधितिष् दीम्यते स्वरः ।।

of the sterile sense of duality at this stage, and Jyestha as the absolutic power redeeming the fettered individuality by unveiling its essential being.

5-(VI).BHAVA-KRAMA

In point of importance Bhava-krama comes next to Samvit Krama. It appears that the word Bhava, traced to the root Bhu (to be or to become), stands for Bhavana (the process of becoming). Bhavakrama is, therefore, directed to unveil the fundamental character of, and inner progression involved in, this process. To come to terms with the problem, the Godly resplendence is taken to be but an experience of bliss, the supernal joy, oozing from the inner freedom which is indeterminate and absolutely unruffled. The powers that enter into this domain belong to Sambhavasiddhas. When the selfsame principle of Absolutic freedom, that is, Ananda Sakti experiences the slightest stir, i.e., a propensity toward self-enlargement, the

^{1.} रौद्री--मोदास्य स्वात्मविकासात्मकस्य मार्गनिरोधिमी अतस्व घोरा रौद्रीति।

वामा--शिवादिधर्णयन्ताशैषाविश्ववैविश्यक्पस्वक्पाद भिन्नभासनात्म-

अम्बा -- अप्ररूटमेदा सम्रसाहैतप्रथो -- मुली परमेरवर्शिक्तरम्बाख्या । ज्येष्ठा -- हैतदं विष्तु (प्ले?) ष्ट्रस्य पशो : स्वरूपविकासामृतविन्दु सिविनी शिक्तरित ।

Salvastaka-Kosa (MS), item no. 79.

Saktasiddhas come to bear the brunt of it. When this tendency towards actualization becomes more accute and the stir turns into a ripple, the Melapa emerges. When the activity at self-concretion comes into prominence, Mantra comes into being. The subsequent ruffling and dashing against the shore of waters, associated with the hightide at the time of moon-rise, finds its correspondence in Jnanasiddhas. And if one puts the clock right, Jnanasiddhas symbolize the objective element, Mantrasiddhas the means of knowledge, Melapasiddhas the empirical subject, Saktasiddhas the pure subject, and Sambhavasiddhas the Paramasiva--beaming with perfect awareness and freedom.

5-(VII). PATA-KRAMA

Patakrama (lit., order of descent) denotes the basic identity between Pancavaha and the Pancasiddhas, e.g., Sambhava, etc. Since the Vamesvari etc., descende in the form of Sambhavasiddhas etc., the very process is termed as the Descent (Pata). The whole approach of Pata is marked by a unity of purpose, that is, to unearth the basic and indwelling affinity between Vrndacakra and

^{1.} M.M.P.,pp.96-97.

Pancavaha. The process of seeking unity is not exclusively confined to Vrnda Cakra. This may extend upto the Godly functionalism and Pancavaha. The Agamas bear ample testimony to it. 2

1. अध शाम्भव्यादीना वामेश्यादितादात्म्ययोतक: शाम्भविद्धासु वामेश्या:
पात इत्यादिक्रमेणा पंचवा इवृन्दचक्रयोरैकात्म्यानुसंघानं पात इति पातप्रकार:।
M.M.P.,p.97. According to Mahesvarananda the equation
would take the following form:-

Vamesvari -Sambhavasiddhas, Khecari -Saktasiddhas, Dikcari - Melapasiddhas, Gocari - Mantrasiddhas, Bhucari - Jnanasiddhas.
But according to Sivopadhyaya Pancavaha would come in the order of Vamesi, Khecari, Samharini and Raudri with no change in the order of Siddhas (vide.V.Bh.V.p.68). The C.G.C.places them in the order, e.g., Vame, Khe., Bhu., Dik. and Go. as is evident from the verse quoted below:

श्रीमुधान्नि पतिताम्बरेश्वरि श्रीकतधामिन ततोऽनु खेवरि ।

मूबरी त्वमनुयोगधाम्न्यतो दिक्बरी तदनुमंत्रधामिन ।।

पवमो मिटिति पातकः क्रमादियुष्णी स्फूरिस रोद्रवैभवाव ।

श्रामधान्नि निखिलेशि गोवरी न क्रमस्तव निराश्रये पदे ।।

श्रीत पवमं श्रिवे यत्वमत्र परिचिन्नमस्तनः ।

पववाहमयश्वितगिर्मणी माससे प्रथनकैतघस्मरी ।।

C.G.C.3.70.

According to Sitikantha, who approves the order adopted by Sivopadhyaya, each specific equation constitutes a specific type of Pata. There are, thus, five types of Patakrama, if taken analytically. Vide. M.P. (S)., p. 77.

2. स्व स्ट्यादिक्रमेऽपि पातोऽन्संधयः । यथोवतं क्रमसिद्धोः ... । यथा श्रीकृमसद्भावे । The basic difference that also explains the reason for dealing with Patakrama independently of Pancavaha lies in the inner structures of the two. It is not that they belie their intrinsic identity, but that they highlight the two differing approaches. The Pancavahakrama as an approach owes its being to, and is intelligible with reference to the inner fabric of worship, whereas Patakrama is typically internal in character, has no reference to the worship, and is surcharged with and activated by the movement or maneouvres of the absolutic dynamism in a mysterious way. Here lies the real significance of Patakrama.

5.(VII-A). AN INCONGRUITY RECONCILED

Some modern scholars have pointed out a little discrepancy which is not easily noticed because of the sweeping identification of Vrndacakra with Pancavaha. These Siddhas (in ascending order) under Bhavakrama, as already noted, stand for five primary epistemic-cum-metaphysical categories, namely, the object, the cognitive relation or means, the limited subject, the pure subject and the universal Mind (Para Samvid) respectively. And Pancavaha is

पूर्व प्यानप्रतिष्ठित: पंचवास्क्रमों वितत्य वर्चित:, पातक्रमस्तु ब्रान्तर:
प्यानवर्जित: शक्तिचारसंचार्रूषपो रहस्यम्त ह्दानी प्रतिपाधते ।
 M.P.(S),p.75,Cf.pp.76-77 for further details.

represented to be made up of the object, the external senses, the internal senses, the individual subject and the universal subject (Cit). The precise discrepancy seems to creep in at this point. Because among Siddhas, under Bhavakrama, the distinction between internal and external senses is ignored and the subject is represented to be of three types instead of two, which should not have been the case in view of the close identity with the five Vahas. However, no answer could be suggested to this seeming incongruity at that time.

The point deserves a careful attention of one interested in Tantric studies. First of all one should remember that the issue has been raised with reference to its treatment in the Maharathamanjari. Secondly, the first of the three varieties admitted of the subject (i.e., the limited subject) and symbolized by Melapasiddhas, is nothing but of the nature of Antahkarana (inner senses). In fact, the two types of subjectivity, e.g., the limited and universal, were quite enough so as to account for the metaphysical and physical orders; but, a further subdivision of limited subject into pure and finite, both different from the Universal, leads one to understand that the finite subject (under this subdivision) stands out as the subject

^{1.} Abhi., p.529.

or the subjective consciousness defined by the Antahkarana, 1 particularly by the Ego (Ahamkara, supermost of the internal senses). The various equations concerning Sakta and Sambhava Siddhas, within the confines of Vrndacakra, go to indicate their main difference as lying in their character as individuality and universality respectively. It contains enough suggestion to the effect that Saktasiddhas, though Suddha Pramatrs (pure subjects), are individuals as yet and have not attained the universal magnitude. In a sense, they are bound by the subtle bondage (i.e., Anava), otherwise it would be well-nigh difficult to designate them as "subjects" Hence descending only by a point, the Melapas which are represented as limited subjects are obliged to entertain a compulsory reference to Antahkarana. It is therefore not of much consequence, if they are regarded as Antahkarana as such under Pancavaha owing to a slight transference in meaning. In the context of Siddhas, they are represented as limited pramatrs (as distinct from the pure individuals) in stead of Antahkarana, only to bring out the emphasis on their role as subjects. It is in this context that the equation between Dikcari with Melapa would be found very suggestive.

It is perhaps also the implication of the Universal subject being called as the Universal Mind.

are of the nature of sensory activity, internal and external both. In each phase it is twelve-fold and, therefore, accounts for a total of twentyfour aspects in all to be subsumed under the category of Mantrasiddhas. The cognitive and motor organs, ten in all, together with Manas and Ahamkaral account for a total of twelve. They act in two ways. While extrovert, they are occupied with the grasp of external objectivity; and while introvert, they recline on subjective consciousness turning away from objectivity.

^{1.} Dr. Pandey includes Ahamkara in twelve. Here the word are in the sentence, viz., स्वान्त्याम्बार्गाम्पानाय बार्ग उपलब्दा ।

(M.M.P.,p.97) is taken to stand for the twelve senses, a phrase which Krama authors frequently use to denote the inclusion of Buddhi and Manas among senses. Ahamkara as an all-pervading principle for its being the inevitable subjective frame of reference is ipso facto there. Hence even including Ahamkara these senses are said to account for twelve only, because as an enlivening factor it does not merit a separate mention. However, the above treatment follows Dr. Pandey (cf. Abhi.p.529).

^{2.} तेषां च कदाचिदात्मस्वस्पादवरु इय विष्यावगास्तवे चित्रया -दन्यदा विष्ययम्यः प्रत्यादृत्य स्वात्मिविज्ञान्तिमात्रव्यादृतत्वाच्च प्रकार्द्धयो -पपत्या देविष्यमस्ति । तिन्नबन्ध्तस्च तदासनास्पाणामासां चतुर्विशतितत्वो -त्लासः ।

5-(VIII) . ANIKETA-KRAMA

Finally one comes to another important approach, i.e., Aniketakrama, to Vrndacakra. The Aniketa (lit., houseless, vagrant, having no fixed abode) is, but, Ehavakrama in its inverted order with relation to Jnanasiddhas etc. Once the determinacy that defines objects etc., is shed off, what remains in the knowledge of Jnanasiddhas etc., is its nature as pure awareness. Aniketakrama, having been described in terms of inversion of Ehavakrama, implies that while there is progression in the latter from Sambhavasiddhas to Jnanasiddhas, there is regression in the former from Jnanasiddhas to the Sambhavasiddhas. This, of course, bears upon the processes involved as well.

Under Jnanasiddhas sixteen evolutes including eleven senses and five gross elements are subsumed.

Jnanasiddhas, therefore, represent technically "Meyasamskara-cakra" (cycle of the residual traces of the objects) which is responsible for the objective enjoyment. Mantrasiddhas

अनिकेतो नाम ज्ञानसिद्धादीना मावक्रमप्रातिलो म्यात तत्त्प्रमेयत्वादि – विकलपविद्यामेन प्रमप्रतिष्ठामूमिप्राप्तिपारिशेष्यप्रामर्श इत्यष्ट्या विमागः ।
 M.M.P., p.97.

^{2.} Vikaras, that have been expounded by Samkhya and dealt with required modifications by M.M.P22-25

^{3.} M.P.(T),7.105.

These represent the phenomenon of Mana-Samskara-Cakra (cycle of the residual traces of the means of knowledge) which is marked by its essential character as Kala or succession. The introvert and extrovert manoeuvres consist in its determinate procession and indeterminate recession. Melapakasiddhas are identified with the subject. The essential nature of the subject is that it gets the object revealed through the means of knowledge. Therefore, in course of subjective activity, the function of the means of knowledge gains upperhand. Because of this the twelve senses are subsumed under Melapasiddhas. Melapasiddhas, therefore, stand for the immersion of the determinate thought-construction intro into the indeterminate Thought; and, thereby lead to the alleviation of the element of sequence (Kalagrasa), so inextricably woven into the very texture of the empirical thought. 2 Hence what subsists is neither the gross objectivity nor the empirical thought-construction, but a state of Sakti which, though related with subtle undifferentiated objectivity and internal psychic apparatus, is not externally manifest and which even aims at dragging these out forcibly. Sakti is necessarily of the nature of Vasana (latent impressions). Sakti, as a matter of fact, is eightfold owing

^{1.} M.P.(T).7.108-9.

^{2.} Ibid. 7.111.

^{3.} Ibid. 7.112-3.

to its association with Puryastaka (i.e., Lihga, Sarira, Savedya Susupta, orelse unconscious mind in Freudian psycho-analysis). This lends an eightfold character to Saktasiddhas, too. Sambhavasiddhas are the integral and undifferentiated aspects of the Absolute which is free from any inclination and reference whatsoever even to the universal objectivity. Esoterically they are designated as Amba, Jyestha, Vama, and Raudri and number four.

The surviving element of the subtle succession present unmanifestly in the Saktasiddhas, now stands pierced through. And, no scope for the volitional impulse of subjectivity is left to further the cause of subtle succession. Thus this symbolizes a state of perfect ubiquity and complete loss of extrevert proclivity with total disregard for its form howsoever minute it be.

Towards the end of Vrnda Cakra, the aspirant is called upon to adore and venerate the traditional line of the spiritual preceptors. Because it is they whose favour has been instrumental to the realization of the true nature

^{1.} M.P.(T).7.114-115.

^{2.} अतो वृन्दक्रमस्यान्ते प्रथते गुरु उन्तति: । आत्मक्षपपरिज्ञाने परान्ग्रहकारिणी ।।

of the self. This worship consists in realizing the indeterminate quintessence of Reality through recourse to the cycles, such as Srsti etc. To say that Pancavaha is a Pujanakrama means that it makes one unite with the principle of harmony and immediacy by sublimating the very core of worship. Thus the traditional line of teachers, for instance, Khagendra etc., the lords of ages (Yuganathas), is viewed essentially as one with the five-flows. In this way. Vyomesvari emerges as Khagendra, Khecari as Kurmanatha, Samharabhaksini as Mesanatha and Raudraraudresvari as Macchanda, the last one being a historical name. The preceptorial traditions vary with different authors, and an occasion to discuss them in the historical portion has been utilized. The question, why the worship of presiding divinities and teachers is so vehemently advocated, is perhaps best answered by the fact that Pitha, which gives the over-all context, being insentient is devoid of inherent spontaneity. Whereas, the deities or teachers presiding over the Pitha ever bubble with a radiance typical of their having realized their essential nature of self-spontaneity of the thought.

इति वदीपतस्तत्वं पविवास्त्रमस्य यत् ।
 तिन्नविकल्पतारूपस्य स्यात्मा पूजनोदयः ।।
 युगनाथप्रतादेन वर्वदास्य स्थितिर्यतः ।
 अतस्तदात्मकत्वेन स्थित्यात्मा पूजनकृमः ।। **४.२.(१).8.11-12.-**

^{2.} अध्यमेव पीठस्य तत्प्रतिष्ठाप्याया देवतायाश्च भेदः — यदन्योन्यमाधाराधेयमा – वे पि प्रथमस्य स्वतः स्फूरताराहित्यम् अन्यस्याश्च स्वतः स्फूरत्स्वमावतया नित्यमौज्जवत्योत्कर्षा इति ।

M.M.P.,p.98, also cf.M.P.(T).8.18.

6. CONCLUDING REMARKS: SUB-STRUCTURE OF VRNDA CAKRA

Now, the attention may be drawn to certain observations made by the author of the Mahanayaprakasa, with regard to basic theme of Vrndacakra. He devotes about seventy verses (from 7.24 to 7.94) exploring and looking into what he himself terms as "the substructure of Vrndakrama" (Vrndakramasya Samsthanam). Here he discusses the underlying theme that bears upon all the aspects of Vrndacakra, and also, how the same is deduced from Murticakra which it succeeds; in other words, what is the nexus between the two. For him both form one composite question and not two separate ones. In this connection he also dwells on the Krama conception of salvation which is, in fact, the presupposition of entire philosophic activity, which here has been subjected to scrutiny under Saktopaya.

transcendental argument of Kant. He holds that the externality cannot be disproved, since the same figures in our experience. The phenomena of rise, persistence and disappearance with reference to the objective content of our experience are not alien, nor opposed, to our experience. The true appreciation of this aspect of our experiential existence led the philosophic genius of the system to conceive of the various cycles, true to their respective names, that could reveal the inner, basic and fundamental unity and harmony of their underlying principle. The phenomena of appearance,

substenance etc., are projected in succession on the analogy of the buckets that are attached to a waterwheel in order to fetch water from the well (त्रा पद्घटीप न्यन्याय In this process while some of the buckets filled with water go up, some are emptied of their contents, while others go down guite empty. This brings out the successive character of these phenomena. But these cycles are a sort of superstructure based on the fundamental continuity. This fact becomes absolutely clear, when we mark out the I-experience stringed through all our experiences. When determinacy is cast off, the I-experience still subsists as giving us a state of pure indeterminacy. Therefore, one proceeds from the empirical towards the metempirical. The composition of Vrndacakra is strictly motivated by this urge. An unflinching concentration on self-discovery through the thick of the logically constructed multitude, so indispensably interknitted with our experience, calls for a thorough withdrawal of these apparent modes of becoming. Thus the discovery of the self synchronizes with that of the structure of the universe. The employment of the technique of Hathapaka is most salutory in this behalf. This superstructure designated as universe is the

वतुष्णिष्टिमरिवीना संस्थानम् इदयामम् ।
 प्रत्यदार (नुम)वात् सर्व स्वात्मा भवति योगिनाम् ।।

the net result of self-contraction on withering of which the truth dawns. Ahamkara, in Murticakra, that serves as subjective frame of reference is the empirical counterpart of the trans-empirical self-centric essence (Paramahamkara). The Ahamkara, in fact, constitutes the inbeing of the empirical subject. The entire activity of the senses and the procession of outcoming psychoses contain the latent objective traces. The element of determinacy is a necessary consequence of the objective reference. Now, when the selfcontraction is discerned in its true perspective, the earstwhile carriers of the objectivity, on its being revealed in its true form, turn out to be the vehicles of the pure subjectivity. This is what is generally meant by the act of withdrawal or involution. The sixtyfour aspects of Vrndacakra represent, by their very nature, the various experiences (Pratitayah) which entertain an unmistakable reference to the latent impressions of the objectivity, and to the subjective consciousness that retains them. These sixtyfour forms or phases of experience build up a ladder ascending which one reaches their terminus. 2 It is from this point of view that the number of sixty-five aspects is accounted for by

M.P.(T).7.42-3.

मूर्तिको इयक्तारः प्रमात्रात्मा य उत्थितः ।।
 स्वात्मधिको वर्षका रपूर्व अ स्ठपावतः ।
 भावधिका रहणस्य रिष्मवन्दस्य धर्वतः ।।

² पूर्व या जैयसंस्कार्मिक्षिमः प्रतीतयः । सोपानश्रम्हपेणा चतुष्टणाटिनिक्षिपताः ।।

senses along with the that of the thirteenth Ego. Just as these senses invariably fall back upon Ego as their frame of subjective reference, and culminate their; similarly, in the wider context, the ultimate terminal point spoken of as The Rest, furnishes the absolutely subjective foundation of all these stages. The sixtyfour stages, though symbolizing the extrovert activity of the psychic apparatus in catching hold of every object, also reveal the basic identity of that object introvertly. Thus each perception is an act of introspection and Vrnda Cakra gives a systematic expression to it by consolidating all the approaches -epistemic, logical, mystic and spiritual, for getting at the quintessense of the entire content of our experience.

M.P.(T) 7.72-74.

Ibid. 7.94.

Ibid. 7.55.

उदयादिमयोत्लासद्धादशात्ममरीचयः ।
तन्मयोत्लासपरमा स्कारान्गमृत्यः ।।
प्रतिमावं प्रवर्तन्ते स्ठग्रसनलम्पटाः ।
मावानुभवभूमौ हि स्तिमितिव्युन्तरात्मिन ।।
सर्वान्द्रयमरीचीनां चृत्रं युगपदुल्लसेत् ।

^{2.} ततो विश्वस्य पर्धानमामूलात् प्रतिपादितम् । चक्रपरिधानमेतस्य निजचक्रकमान्तरे । निर्विभन्य स्वर्गं हर्षं इंडपाकिष्ठ्यात्मकम् ।।

DYNAMIC ABSOLUTISM AS COGNITIVE TRINITY

(An esoteric-cum-epistemic analysis of the three aspects of the cognitive process, namely, Pramana, Prameya and Pramata symbolised by Netra-tritaya comprising Prakasa, Ananda and Mirti Cakras. A study into the additional significance of Pancavaha.)

(729-744)

Context: A corollary to Pañcavaha (729) - The precise serial order of the Cakras: Two points of view (733) - Prakasa Cakra (734) - Ananda Cakra (737) - Murti Cakra (739) - Bearings of these cycles on the system (743).7

1. CONTEXT : A COROLLARY TO PANCAVAHA

Maheśvarananda, along with a host of other authors, in his erudite discussion on Pancavaha has made every effort to drive home the fact that the dimensions of Pancavaha outreach those of any other concept in the system. Right across mystic jargon and esoteric fanfare one always finds a true idealistic system of philosophy bustling in the Krama system. It is this aspect which the present enquiry is concerned with.

The concept of Pancavaha, despite the doctrinal differences in the system, is the most comprehensive one accounting for the entire panorama we survey and feel one with. Now, as a sequel to his rating of Pancavaha, Vṛndacakra and Pithaniketana as the transcendent, the subtle and the gross, he introduces a triad of cycles, namely Prakasa (Effulgence), Ananda (Bliss) and Murti (Subjecthood) representing the cognitive instrument, the object and the subject respectively. He suggests that these are meant for getting at the true significance of the triplicity of Pancavaha etc., which furnish the moulds where one's own

^{1.} इत्थं स्वदेहमेव पीठिनिकेतनतया स्थूलं वृन्दचक्रात्मना सूदमं पंचाहस्वभावतया पर्य च पीठतया पर्यालीच्य, तस्य च त्रैविध्यस्य प्रमात्प्रमाणाप्रमेयलदाणामूर्ति-प्रकाशानन्दचक्रे: परामृश्य।

м.м.Р.,р.98.

mortal frame is enjoined to be spiritually harnessed in the form of a Pitha at different levels.

And, as such, they are prescriptive in the sense that they offer a threefold mode for adoring the quinary (Pancadha) flow of the Godly consciousness. The triplicity of the mode consists in taking them as symbols of the subjective, the objective and the relational consciousness. Thus the entire character of the three cycles comes to be epistemic in essence. They have a special kinship with the gross form of worship which is inwrought in Pithaniketana, for the simple reason that they build on epistemic processes which demand a reference to the role played by our organism. So, in a prefatory note to the treatment of Sri-cakra, i.e., Pitha, it is said that the domain of the initial stage of self-identification with Pitha ranges from Pithaniketana to the ocular triad (Netra-tritaya), i.e., the three cycles, at issue. From it ensues the most cardinal conclusion that

^{1.} ऋषेवं पंच्यावह्त: पर्मेश्वर्स्य प्रमात्प्रमाणाप्रमेयतया हैवि ध्येनोपास्तिप्रकारं स्वयन।

^{2.} व स्थूल देह पीठतयोपास्यम् उपपाच। Ibid.,p.92.

^{3.} ऋथ श्रीचक्र कृमेण उन्मुद्रियष्यन्तादी पीठनिकेतनादि नेत्रित्रायान्तं विभागदारा पर्यातोचयति । Ibid.,p.93. मानमेयमितिनेत्रतदाणाः सोमसूर्यदस्तास्त्रिधामगाः ।

these, that is, Prakasa cakra etc., and Pancavaha are mutually convertible notions. 1 The krama scholar is never tired of repeating this fact, whenever he gets an opportunity to do so. 2 The concordance or agreement between the two is achieved by drawing many a parallel between particular vahas and these cycles. For instance, Mahesvarananda identifies Khecari with Murti, because both of them symbolize the subject; represents Prakasa (i.e., the embodiment of cognitive relation) as an outcome of collation or conjunction between Dikcari and Gocari, because the latter two signify inner and outer senses; and, equates Ananda with Bhucari owing to their commensurability with the object. Hence in the occult terminology of the system they are baptized as Fire (Vahni), Sun (Arka) and Moon (Soma) respectively. But differs the Cid-gagana-candrika. For it, Murti concides coincides with Dikcari. 4 Bhucari, of course, bears the palm of Ananda Cakra. 5 The text is silent on the corresponding of Prakasa; but by implication, it stands coeval

M. M. P., p. 91.

M.P.(T) .3.126.

[्]रा. स्तानि च मूर्ति प्रकाशानन्दन्धाणि वामेश्यां विशवितपैनकात्मकान्येव ।

^{2.(}a) स्वप्रकाशात्मकान-दम्तिवृन्दक्रमात्मक: । वक्रपनकविष्कारो व्योमेश्यादिमय: स्थित: ।।

⁽b) मंगले त्वमित वाश्वतुष्टये परा स्कृरित मूर्तिमण्डपे । सा प्रकाशसूखवृन्दचकृगा नादिवन्द्तिपिमूर्तिरिज्यसे ।। C.G.C.2.52.

^{3.} M.M.P.,pp.91-92.

^{4.} मृतिंब अमिधिर इय दिवचरी त्वं परां विश्वि वाचमद्भया । C.G.C. 3.38.

^{5.} त्रानन्दचकृविभवासि भूवरी । Ibid.,3.36.

with Khecari, though nothing can be said positively in the absence of any explicitly pronounded position. 1

The author of the Mahanaya-Prakasa agrees with Mahesvarananda in identifying Bhucari with Ananda, but disagrees with him in equating Khecari with Prakasa. In this respect he leans more towards the Cidgagana-Candrika's. In his view Murti has its counterpart in Samhara-bhakṣini⁴, the exact parallel of which is difficult to find in Mahesvarananda. Inspite of their scholastic approaches regarding the exact correspondence between Pancavaha and cycles such as Murti etc., they budge not an inch from the

^{1.} As pointed out earlier the order of Pancavaha differs from author to author. Hence the exact definitions offered by each of them are not necessarily the same. Their precise bearing on the present equations, while considered from that point of view, have not been worked out and are left for future investigation.

^{2.} विक्वितभूतायामिक्वात्मेन्युदितो भृवि । वरनत्था स्व विक्कारो भूमय्या: वांडशात्मक: ।। M.P.(T).5.12.

^{3.} ज्ञन्त: स्पन्दप्रधानत्वात रवे निरावरणात्मिन । वरन्त्या स्व विष्फार: क्षेत्रयां द्वादशात्मना ।। Ibid.4.11.

प्रत्यावृत्त्या वितन्वत्याः त्रं हार्स्यापि मदाणाम् ।
 देव्याः त्रं हार्मिचाण्याः स्फार् स्थातः ।।

basic canon that Pancavaha is antecedent to all the three cycles under reference. It is through them that the innate harmony of Pancavaha tends towards the external emergence.

2. THE PRECISE SERIAL ORDER OF THE CAKRAS: TWO POINTS OF VIEW

As usual, one does not find unanimity even with regard to the precise order of these cakras. In other words, what should be the logical order in which these may be arranged? There are two views on this x count. One view, taking it as an instance of epistemic symbolism, holds the order of Murti, Prakasa and Ananda and Ananda to be the only rational order, because, the demands of the process of knowing can adequately be met only by assigning the subject, the relation and the object their proper places. The other school, on the contrary, views the entire symbolism as an embodiment of cosmic process, hence the order of creation, sustenance and withdrawal takes precedence over the previous one. Thus, the only rational arrangement is one that

^{1./} पंचवाहे प्रथमे वामेशी वज्ने सर्वे वर्णां विद्धामक्रमा अविभागेन मयू राण्डरसवत पिण्डिता: स्थिता: तत: प्रकाशानन्दम् तिक्रमेणा विविद्धमञ्य उन्मी लिता:।। M.P.(S),p.80

^{2.} स्तानि व मृतिप्रकाशानन्दवद्राणि । M.M.P.,p.91.

^{3.} अवतारानन्तरं व स्थितिराप्यायः, अवतीणां हि स्थितिमाननन्तरं कार्यस्दमवित, क्रियाहि ततीयकदयानिद्याप्ता संहारस्या कहिन्व्याप्त्या मृतिंचकृगता स्वयं पर्यवस्यति, इति -- सिष्टस्य प्रथमतः प्रकाशवक्रमेव मिवतुमहैति ।

M.P.(S),pp.83-84.

arrays Prakasa, Ananda, and Murti in a serial. Maheśvarananda favours the former viewpoint while Sitikantha takes lead in pledging allegiance to the latter one, joined by the authors of the Mahanaya-Prakasa and Cidgagana-Candrika¹. But he does not play much upon these differences, instead, he pacifies them with his trite explanation that they owe themselves to the divergent traditional dogmas.

In fact, both the arrangements seem logical, because these two viewpoints reflect two altogether diverse approaches to the problem of reality. One is epistemic, the other is modal or functional. It will now be in the fitness of things to take up these one by one. Let us begin with Prakasa-Cakra in keeping with the majority opinion.

3. PRAKASA-CAKRA

The right eye of Siva and, for that reason, of an individual is the emblem of the Prakasa Cakra. It is designated as Prakasa because of its object-revaling character and is treated on a par with the means of knowledge. 3 The twelve crests or powers are said to constitute

^{1.} M.P.(S),pp.83-84.

^{2.} इत्थं पूजाकृमेणा पार-पर्येणा अनुरु न्यानाः सर्वे मुलसीप्रदायाः यथा व्यवस्थाप्यमानास्तथा तथा प्रतिष्ठा लभन्ते । Ibid,p.84.

^{3.} तत्र दिवाणानेत्रं प्रकाशवद्भम् । प्रकाश्यते नेनेति प्रमेखातिमिति
व्युत्पत्या प्रमाणाम् ।

प्रकाशमात्रप्राधान्याद् अन्वर्धं नामतः स्थितम् ।

M.M.(T).5.6.

the cakra. These powers include five sensory and five motor organs plus mind (manas) and intellect as their common loci. Though the ego as the subjective frame of reference is indispensable for any perceptual or cognitive activity. it is not enumerated as such owing to its conspicuity by permeating everything in question. 2 The Prakasa Cakra represents the Jnana aspect of the Ultimate according to some, 3 and the consort of Jnana and Kriya, according to The twelve-fold means of knowledge is identical with the twelve-fold rise of the principle of succession known as Kala to an eye of ignorance. But, to an eye of wisdom, when the objects stand revealed in their real form, the Kalakrama recedes into nullity. 5 The revelation of an object distinguishes it from the unrevealed mass. It is why. at the time of revelation the object is thought to be created anew. 6 Owing to the close affinity of functions Prakasa,

^{1.} M.P. (T).4.2-4; M.M.P., p.91.

^{2.} प्रमाणास किसरम्भलम्पटास् मरी विष् । बहिर्मुलास्व कारो निलीनोऽ क्र व्यस्थित: 11 M.P.(T).4.10.

^{3.} M.M.P., p.92.

^{4.} स्वप्नकारकरान्तस्थस्फृटकानक्रियात्मकः।। प्रमाणात्मा दादश्या ततोऽपि प्रतिपादित: ।

^{5.} अत्र दत्तावधानाना देशकाल क्रियात्मन: । कालक्रमस्य बह्बा ग्राची भवति योगिनाम् ।।

^{6.} प्रकारविर्मितना चिष्टराच्यते ।

M.P.(T).7-5; also see 4.13.

Ibid. 4. 14.

M.P.(S).,p.78.

that is, Pramana, is dubbed as sun (Ravi) which revels and exults in Prakasa Cakra. Since the moon depends upon the Sun for its being, she is also said to be characterised by spiritual ax ecstacy - the character of cause is lent to the effect. The analogy goes further to explain xxx xxx how the moon comes to be possessed of the sixteen aspects. The answer lies in the emulation of the moon having sixteen crests by Ananda Cakra. We are now face to face with Anandacakra. It is also identical with the state of sustenance belonging to the universal agency. 1 Now a pertinent question arises. How in an open rebellion to the traditional equations of creation with the moon, and sustenance with the sun the order has been reversed here. In reply, it is pointed out, this reversion does not militate against the traditional account which follows the order of emergence, i.e., Udayakrama, whereas this reversion takes its roots in the order of withdrawal, i.e., Vilapana Krama. And once again a trite explanation banking upon the differences of opinion among the schoolmen is put forward. Similarly, on the authority

^{1.} एष्वेव प्रकाशान न्दम्तिंबकेष् सम्बद्धि स्थितिसँहा र्व्याप्तय: इत्थं सूचिता । M.P.(S)p,81.

^{2.} उदयक्षमे त्रयं वृतान्त:, विलापनक्षमेण चान्यदिप दृश्यते । इति अप्रदायमेदेन व्याख्यानिकशेषा: स्थाने स्थाने दृश्यते ।।

of scriptures, the Sun is said to illumine even Fire with its light and hence is called Murti, the emblem of Fire that burns and, therefore, stands for the phenomenon of withdrawal of the two. 1

4. ANANDA-CAKRA

Ananda Cakra is symbolized by the left eye. The Ananda consists in all round manifestation of the objectivity which is invariably accompanied by 'this' experience. This emergence is integral to the dynamism of the Selfabsolute. It has sixteen powers which in fact coincide with the sixteen evolutes (Vikara) expounded by Samkhya and adopted by this system in their cosmogony. These evolutes (here emergents) comprise mind (manas), five motor organs, five sensory organs and five elements like ether etc.

The last, as a matter of necessity, implies all the five Tanmatras, e.g., Sound, Touch, etc., which are causal tattvas in contrast to the non-causal elements (Bhūtas).

As felt-content they are stuff or matter; as causal, they are the subtle counterpart of and antecedent to the Bhūtas; and as affectively undifferentiated they are taken to be

^{1.} M.P.(S).,p.81.

^{2.} तत्र कला: षोडश । वस्तुवृत्या तु ता: षाोडशविकारस्वभावा: ।

pure joy. 1 Manas, by an extension of meaning, presupposes the enlargement of scope and thus stands for the triad of mind, ego and intellect. 2 Maheśvarānanda suggests that this extension of meaning is a direct consequence of the Purānic 3 influence. All these fall back upon the Godly spontaneity whose perfection consists in accomplishing the impossible. The making possible of the impossible, seemingly a paradox, on the part of the absolutic freedom, results in self-objectification without affecting the essential nature of the self as awareness, absolutely untouched by pollution or defilement whatsoever. 4 The sense of perfection, a feeling of unrestricted capacity, necessarily leads to pure joy which tells on the very character of Ananda Cakra. Moreover, since the entire formal existence is wound up here, this epilogue of existence is marked by a process of

^{1.} तन्मात्रामृतकपं च विवास्यानतामयम् । पंचात्मकं यिक्वष्याय(स्व) क्ष्यमन्भूयते ।। तत्र विवन्मरीचीनां बुद्धिकर्मेन्द्रियात्मनाम् । विष्यामोगानिकांतिनिर्विकल्पप्रतिष्ठिते ।।

M.P.(T).5.3-4

^{2.} मनसा वृ बुद् ध्यक्तारद्धयक्रीडीकार: ।

M.M.P., p. 91.

^{3.} Ibid.

^{4.} ततांऽपि-दृष्टिश्वर्यपारिपूर्ण्यवमत्यतेः । त्रानन्दाल्यः जाडिशघा प्रमेयात्मा निरूपितः ।।

M.P.(T) .7.6.

regression popularly designated as the phenomenon of withdrawal. The anxiety for enjoying, i.e., sensing, the objective world on the part of our psychic and sensory apparatus
recedes into the shade because an affective homogeneity,
nay, harmony permeates inner feeling and mental world. This
cakra reminds us of the Sodasara Cakra already dealt with.
The special point about this Cakra is that it is most noncontroversial of all the three Cakras and enjoys a sort of
umanimity in its equation with Bhūcari.

5. MURTI CAKRA

The next item of the present enquiry is Murti Cakra which claims a special place in the metaphysic of the system. Through Prakasa Cakra the desire to consume the object is controlled; and, through Ananda Cakra the way is paved for the homecoming of the subject, since the entire objective paraphernalia comes to rest herein. As has been observed on both the previous occasions, the Ego(ahamkara) always remained conspicuous by its absence and laid its unseen hands on everything. But now, since through a process

M.P.(T).5.10.11.

अत्रविश्व स्वरूपस्य सर्वाकार समापनात् ।
 चर्वणात्मा संहारो नान्तरीयतयोदितः ।।
 सामरस्यक्रियोद्रेकान्त्रियानेऽन्तर्जगद्मरे ।
 विष्यामाग औत्स्वर्यं मरीचीना निवर्तते ।।

The author here slightly deviates from the knwon stand in identifying Ananda with Samhara instead of Sthiti.

of retrogression the entire externality, whether in the form of objects or cognitive instruments, stands withdrawn: the only residue happens to be the Ego which naturally becomes tangible (Murta) and lets its presence be felt and not inferred. The Ego or for that reason the empirical subject is the point of final retreat to which the object, i.e., the produce of volition and action, and the means of knowledge, i.e., the progeny of Kala or the principle of activity, return. Volition and action both collaborate with each other by mutually lending a helping hand. Action leads to the rise of will and the latter accentuates the pace of the former. Thus in the absence of one, the other itself stands negated. By virtue of their being relative concepts they turn to be purely imaginary ones and proceed, in fact, from the subjective essence which is free from either. In course of the involution both of them lose (lit., are swallowed) in the subjective consciousness which is another name for the Absolute consciousness. 2 Thus the self-same principle of Egoity credited with divining

प्रत्यावृत्या स्वस्वरूपमेलनामायतत्यरः ।
 प्रमात्रूष्पोऽङ्गारो मृतंत्वेन वम् त्थातः ।।
 M.P.(T),p.6.8.9.

^{2.} अतः परस्परापेदाौ कालकामो न तात्विकौ । अकालकलिताद् रूपादकामाच्य समृत्थितौ ।। Íbid.6.17.

The myth of Siva reducing Cupid to ashes is symbolic of absorbing and nullifying the empirical Kala and Kama, vide M.P(T). 6.18.

the Kala and Kama (empirical action and will) is also accredited with withdrawing the same. The tangibility of egoity earns for it the name of Murti Cakra. The word Murti conventionally stands for a form or a configuration of parts (akrti, Magazara Caragas Carag

^{1.} अक्तारस्य मूर्तत्वप्राधान्यान्मृतिं जितम् । वृशं सप्तदशमयक्षममेलापस्नदरम् ।।

M.P.(T).6.20.

^{2.} नाम संस्थानयो मेंदै प्रति चर्च प्रवर्तते । इत्यं विश्वस्य संस्थानं प्रमात्रन्तं निरूपितम् ।।

Ibid.6.21,24.

^{3.} यतो नामरूपमयं विश्वं, विश्वान्तः पाती पदार्थसाधां नामरूपमय स्व, नामरूपे धामवणाँ पर्यायताम्पगच्छतः,.... संविदालम्बनत्वेन विश्वं सत्तां प्रतिलमते , विश्वान्तः पाती पदार्थवर्गः सर्वधा संविदालम्बनः सव सुस्थितो मवति । इति धामवणांसवित्कृमान्तः पातिनः सर्वं मावा, इति सिद्धम ।

The genesis of the word is traced to swooning (Murchana) having a dual connotation. It may mean either infatuation or elevation. Both are responsible for helping it acquire the name of Murti. The Murtitva comes into being when out of the two, e.g., internal I-ness and external thisness, one comes into prominence and the other recedes to subservience. In this way, when the element of subjectivity assumes prominence, the element of objectivity is featured as infatuated in the sense that it plays the second fiddle and vice-versa. Hence Murti is identical with the Godly self-spontaneity which is entrusted with performing the self-assigned job of subliming the subjective consciousness into the transcendental consciousness as well as reducing the pure consciousness to the level of insentient pieces of stone etc.

Murti-cakra as an eye, is assigned to the forehead.

It is the Third Eye. Identical as it is with fire, it has ten crests (Kalas) and seven flames (Sikhas) owing to its two-fold division into internal and external types. In fact,

^{1.} मूर्लान्मोहल्पात् समुक्याल्पादा मूर्तित्वम् । M.M.P.,p.90.

^{2.} यथाहु, धूमाचिंत ज्या जवित्ती जवातिनी विष्णु तिंगिनी ।
धुत्री: सुरूपा किपला ह्य्यक्यवहं क्ला: ।।
हिर्ण्या कनका रक्ता कृष्णा सेव तु सुप्रमा ।
बहुरूपातिरिक्ता च सप्त जिह्ना हिन्धुंग: ।।

м.м.Р., р.90.

The first ten represent ten kalas while the last seven the seven Sikhas. Sitikantha, however, has a different account: प्रमा मृति: प्रकाश व मरीचिस्तापनी तथा । कराला लेलिहाना व ...। इति रिखाधप्तकेन व्याप्तवकत्रातसप्ति रिखामिर्युक्त बाह्नाडीद रक्ष व ।

these powers, that admit of typical epistemic explanations, suggest that they constitute a variety of modes through which subjective consciousness outlets itself with the aid of psycho-physical cognitive apparatus in the form of innerorgan (antahkarana) and external senses. These powers are instrumental in relegating the subjective consciousness to a fettered existence associating the former to the objective affections and, at the same time, unfold the transcendental dimensions of the unfettered subjective existence by initiating the process of intrinsic self-enlargement and selfexaltation. Due to its accomplishing both the functions the Murticakra is reckoned as a hallmark of the system's metaphysics.

6. BEARINGS OF THESE CYCLES ON THE SYSTEM

As has already been noticed, these three cycles are an interplay of the quinary flow of the supreme consciousness. These cycles also constitute what in the religiohistorical context of the system goes by the name of

^{1.} तार्च पर्याली व्यमाना चैतन्यं प्राधा च्यमिमान: कर्तृत्वमध्यवसायो वचनमादान गमनमुत्सर्जनमान न्दिवत्व ज्ञानं सकल्पनं अवणां स्पर्शनं दर्शनगास्वादनमाम्राणानं वेति प्रमावस्कृरणाप्रकारा स्व मवन्ति

Divyaugha. In the same way, the presentation of reality into triadic divisions of Siva, Sakti and Nara or Siva, Vidya and Svarupa, is signified by Prakasa, Ananda and Murti Cakras respectively. Similarly Mahesvarananda gives a long list of subsidiary equations which are not being considered for fear of irrelevance.

^{1.} M.P.(S),p.80

^{2.} Ibid, p.81.

^{3.} M.M.P.,p.92.

DYNAMIC ABSOLUTISM AS SPEECH

(An approach to the study of the Krama philosophy of Mantra and language with reference to the rise of the determinate idea and cosmic emanation. An analysis of the two schemes of speech as well as their rationale.)

(745-788)

Context (745) - Vāk vis-a-vis Mantra (745) - Logic and the Saiva Philosophy of language (747) - Logos in western philosophy (749) - Rationality and logicality of the Saiva approach (751) - Comparative implications of such an approach: Mantra versus Vimarsa (752) - Mantra and its subsidiary aspects (755) - Vāk qua Vimarsa (757) - The advent of determinacy (760) - Cosmic event: A deduction from Reality vis-a-vis Sadadhva (762) - The stages of Vāk: The fivefold classification of Mahesvarānanda (767) - The rationale of fivefold scheme (771) - The general Krama view: Fourfold classification (773) - Kṣemarāja's differences from Mahesvarānanda (779) - Conclusion: a few problems suggested for further study (786). 7

1. CONTEXT

In the context of "Dynamic Absolutism", it was proposed that the critical elucidation of the equation between pentadic Absolutic functionalism and five aspects of the Supreme Speech be taken up later. Now, it appears to be the ripe occasion for addressing a fiew lines to such an issue. The equation assumes additional importance in view of the Krama system's being coextensive with the Saktopaya which is essentially mental in character and psychological in technique. It should, now, be understandable why the agamic idea of Mantravirya has made deep inroads into the system as one of its basic tenets. The Mantravirya or virility of a sacred syllable coincides with what is called the 'rise of the cycle of Awareness' (बीव ज्यादिय)2. A few aspects of the problem, at issue, have already been taken note of in the context of Saktopaya and Vrndacakra, and the remaining relevant aspects would form the subject-matter of the forthcoming paragraphs.

2. VAK VIS-A-VIS MANTRA

The discovery of self-identity with the ultimate reality, that is, the experience of perfect I-ness, is what

मिवच्चक्रीदयो मन्त्रवीर्यम जप्यादि वास्तवम् ।
 निष्टोधविधितुल्यत्व शाक्तोपायेऽत्र वर्च्यते ।।
 प.А.1.290.

^{2.} T.A.V., III, p. 229.

gives a tangible definition to Mantravirya. Varadaraja. in the second chapter (Unmesa) of his Vartika on the Siva-Sutra, which is exclusively devoted to Saktopaya. gives a lucid expression to it. "Man" of "Mantra" comes from the first syllable of Manana or thinking and "tra" from Trana or immunity from the bondage of the phenomenal world. By the combination of 'man' and 'tra' that is called Mantra² which calls forth the discovery of true self, and which runs parallel to the fundamental character of knowing (Vidya or Vedana). It is this knowing of pure-self that defines, figuratively of course, the physical dimensions of the Absolute. Consequently, the Absolute is termed as the 'Mass of speech' (Sabdarasi)3. The accivitity of Mantra constitutes the Absolutic being. Manana as instrumental to Trana is purely a psychological process, 'reflection' or 'musing' being its nearest English counterpart. Thus the highest 'reflection' means the realization of one's quintessence

^{3.} विधाशरी रसत्ता मन्त्ररहस्यम् । विधेति परमाद्वेतसप्रवेदनरूपिणी । शरीर यस्य मगवान् शब्दराशिः स उच्यते ।।

s.s.,2.3.

s.s.v.(V),2.11.

lying undermeath the frame-work of one's phenomenal existence, and hence, is reckoned as 'citta' as well.

It is, therefore, in the fitness of things to assert that Mantra is a process of mental ideation which co-exists and co-extends with mind. The famous 'Iksna' of Indian metaphysics marks out an attempt to convey the same, i.e., the mental ideation, the infinite vision - not of the physical eye, but of the infinite and transcendental mind. Hence the 'I-experience' is not an experience of 'vacuum' but of a plenum' instinct with the highest and purest conceivable form of self-existence and self-transcendence.

3. LOGIC AND THE SAIVA PHILOSOPHY OF LANGUAGE (IN THE CONTEXT OF INDIAN PHILOSOPHY)

It may be noted in passing that Indian philosophy in general did not distinguish between logic and psychology (of knowledge) except occasionally. Throughout, logic, being only applicative, was secondary; and, hence formal logic, as an independent branch of study, never touched its bloom.

वेत्यतेऽनेन पर्मं स्वात्मतत्वं विमुख्यते ।

(S.S.V.(V),2.4.

^{1.} विर्तं मन्त्रः ।

The Citta here is, indeed, to be distinguished from one which is said to represent the empirical content of Reality after its supreme evolvent principle, i.e., Cit, has undergone contraction. cf. M.M.P., p.25.

Some instant analogues to formal logic may, however, be traced in the treatment of pure speech or Para Vak by Bhartrhari and his schoolmen, Mimamsakas and Agamic schools like Kashmir Saivism in particular. But it does not imply that these were comparable in any way with the Aristotelian type of formal logic. Navya-Nyaya did study the language afresh and brought out a coherent and comprehensive linguistic discipline drawing on their own metaphysics. But it suffered from a complete aversion to all transcendental thought.

In sequal, it would be better to quote an observation by Dr. Kalidas Bhattacharya who bases his conclusions. as is evident from the footnotes, on the Saiva monism. This immensely fitting observation reads: "It will not be far wrong to say that what the aprioristic thinkers in the West call "thought" is what these Indians would call pure language. Pure language, according to these Indian philosophers, is autonomous and universal. It is pure in the sense that gross sounds which clothe the spoken language, and the images which accompany it in the mind when it is spoken, are not merely accidental; according to many of these thinkers- and they have argued out their case - these sounds and images (and, according to some, even concrete things of the world) are self-concretions of pure language. Words have either semantic or syntactical import. That the word W means the fact F in the world is indeed a matter of convention, but that a word means 'some' fact is certain'a priori'. This

meaning is only 'a priori' anticipation of facts, which facts, therefore, are not so far independent of pure words; and these meanings may also be classified 'a priori'. And the same is true with regard to words that stand for syntactical relations. Particular words conventionally stand for particular factual relations, but there are also 'a priori' was anticipation of relations, which relations are therefore, This semantic and syntactical study of pure 'a priori'. language corresponds some-what with the traditional Western logic of terms and judgement. But, first, this was never an independent study, being always in the interest of (ethics and) metaphysics, and, second, no logic of the formal syllogism was ever developed. The entire study of pure language suggests the old Western doctrine of Logos, and, to some extent, Kant's theory of the 'a priori'; and if thought and pure language are taken as identical, it may be said that this particular Indian line of thinking suggests the entire rationalistic tradition in classical Western philosophy."

3-A. LOGOS IN WESTERN PHILOSOPHY

It would, therefore, be perhaps, relevant to refer, for a while, to the concept of Logos, Though the word Logos

Dr. Bhattacharya is obviously drawing his conclusions from the logical structure of the four stages of Vak(speech) e.g., Para, Pasyanti, Madhyama, Vaikhari (viz., gross, intermediate, pure and ultimate respectively).

^{2.} The reference is to Mimamsakas.

^{3.} P.L.L.,p.227.

conveys a variety of meanings in Western philosophy. in its most important sense it refers to a cosmic reason which gives order and intelligibility to the world. Heracleitus was first to affirm the reality of a logos analogous to the reason in man that regulates all physical processes and is the source of all human law. The conception is developed more fully by the Stoics who conceived the world as living unity, perfect in the adaptation of its parts to one another and to the whole, and animated by an immanent and purposive reason. As the creative source of this cosmic unity and perfection the world-reason is called the seminal reason (that would easily compare with the notions of Bijamantra, Parabija or Pindanatha) and is conceived as containing within itself a multitude of seminal reasons, or intelligible and purposive forms operating in the world. As regulating all things, the Logos is identified with Fate; as directing all things toward the good, with Providence; and as the ordered course of events, with Nature. In Philo of Alexandria, in whom Hebrew modes of thought mingle with Greek concepts, the Logos becomes the immaterial instrument, and even at times the personal agency, through which the creative activity of the transcendent God is exerted upon the world.

^{1.} The present study is based on Runes' The Dictionary of Philosophy, pp.183-84.

3-B. RATIONALITY AND LOGICALITY OF THE SAIVA APPROACH

The Saivas, however, arrived at their philosophy of pure speech or language from another point of view as well. They belonged to the group of those philosophers who understood essences as monistically subjective-objective. But, unlike others, they neither ignored the antagonism between subject and object nor struggled to disprove it. Instead, they, like Ramanuja, tried to show that there is no opposition. Ramanuja overcame the antimomy by his thesis of self-illumination which, by virtue of its existence stands revealed to its own locus. The locus, in question, of cognition is the self.

The Saiva claim is more rational. The way in which the Saivas analyzed knowledge rewealed a new phase, a self-transcending aspect, of consciousness. The Kashmir Saivism emerges as an intelligible attempt to understand transcendental demands as monistically subjective-objective. The analysis, in the words of Dr. Bhattacharya, is as follows: "There is no knowledge that is not of some form of speech (vak), the gross or subtle, and speech is the

^{1.} The corresponding Western doctrine is, that all knowledge is judgment. The merit of Saiva theory is that speech is simpler and more comprehensive concept than judgment (thought).

only (cognitive) situation where we are aware of the subjective proper. In speech, again, we are aware equally of that which is spoken of, that which is meant; and this meaning is apprehended as a function of speech itself, as its intention, not as something which was already known, for every knowledge is speech. Speech, now, has various stages of purity - through various stages it dissociates itself from its accompaniments, viz., sounds, images, etc - and at each higher stage it reveals itself as the essence of the lower. Yet, at every stage, including the highest one, its self-transcendence, the meaning, the intention, continues. The subtlest speech, undoubtedly the subjective par excellence, has, therefore, the inevitable self-transcendence which is objectivity at the subtlest.

4. COMPARATIVE IMPLICATIONS OF SUCH AN APPROACH: MANTRA VERSUS VIMARSA

One should like to study the implications of such an approach which is suggested by the texts themselves. Without diving inext into the depths of the key concept of Vimarsa, that acts as the sole determinant of the objectivity, certain related issues merit special consideration. Abhinava in his Brhati-Vimarsini makes no pretence that

^{1.} P.L.L., p.240.
Dr. Bhattacharya has presented the Saiva view in its correct and complete perspective. He would not be quoted above but for the Scientific thoroughness of his analysis.

what Vak or Speech is in metaphysics, Mantra is scriptures. 1 Mantra is really another term for Vimarsa(i.e., reflection, self-activity of thought). Vimarsa, needless to assert. serves as the bed-rock of the entire cosmic activity, whether sentient or insentient. Because it is Vimarsa that lends a meaning and a purpose, an order and a movement, to our world of convention. As the final animating and defining principle the same is spoken of as the foundation of everything, or to be more exact, the Heart of existence. heart is but of/nature of the supreme Mantra which is essentially one with Vimarsa that, too, is synonymous with the Transcendental Speech (Para Vak). This view has been branches of echoed in almost all the /Kashmir Savia monism. Despite fundamental differences in the two systems, Bhartrhari finds not even one instance, nor a single judgment, which

^{1.} I.P.V.V., II, p. 206.

^{2.} सर्वस्य हि मन्त्र स्व इदयम् , मन्त्रस्य विमर्शनात्मा, विमर्शनं परावा कहितनयम्।
Bhas.(V),I.p.264.

Siva-Saktya-Vinabhava-Stotra, Abhinavagupta, verse 1, Quoted under Abhinava's Gitarthasamgraha 15.19.

does not derive its essence from Speech. Abhinava goes to the length of labelling the Buddhists and Samkhyas as fellow travellers, for they hold that the validity of cognition depends upon the determinate mental reaction (adhyavasaya) whose essential nature consists of speech.

metaphysics of speech in his Pratyabhijna works, becomes a more ardent champion of Vimarsa as standing for Mantra in his Kramakeli. In so doing he steps into the shoes of Bhutiraja. The fact that Vak, as identical with the Absolute efficacy or the self-movement of thought, became a hall-mark

न सोऽस्तिप्रत्ययो लोके य: शब्दानुगमादते ।
 ऋतृविद्धिमिवज्ञान वर्ष शब्देन गम्यते ।।
 वाग्रप्ता वेदुत्क्रामेदवबोधस्य शास्वती ।
 न प्रकाश: प्रकाशेत सा हि प्रत्यवमिशिती ।।
 Vāk.1.125-6.Also

of.परा या वाक्-धमनन्तरीकता चितिरन्या, तस्या या शक्तिस्तन्ययम,
विशेषास्यन्दरुपमित्यर्थः । स्व व ग्राइकवर्गगतस्य विशेषास्यन्द्रह्मस्य
प्रत्यवमशैस्य मन्त्रत्वसाधीनापरिमितप्रमादगतस्य सामान्यस्यन्दात्मकस्य प्रत्यवमशैस्य
महामन्त्रत्वमयत्मसिद्धमेवेति भावः । Bhās.I,p.266.

^{3.} श्रीकृमकैलो च सेयमेवंविधा मगवती संविद्दें व्येव म न्त्रः। Quoted, M. M.P., p. 127.

^{4.} म्रुशीमृतिराजेना प्युक्तं - सर्वक्रोडीकारेण स्थितत्वाद देव्येव मंत्र: । Quoted. 1bid.

of the Krama system is further evidenced by Abhinava's identifying the Supreme Speech with Kalasamkarsini, the divinity par excellence, in his Paryanta-Pancasika. This is what has been termed as all encompassing, metempirical Great Sound (mahanada) and Amantra-mantra by Niskriyanandanatha in his Chumma Sampradaya.

5. MANTRA AND ITS SUBSIDIARY ASPECTS

No one should suspect even for a moment that the syntactical arrangements of letters or syllables are the real Mantras. The primary import of Mantra lies in the integral dynamism of the self-absolute. It is only by implication or superimposition that the syllabic arrangements also pass under the name Mantra. By a slight enlargement of meaning and extension of context, be it noted, what is esoterically styled as Japa is actually nothing different from Mantra.

P.P.,41-42.

C.S.(MS), folio.10.

M.M.P.,p.127.

T.A.,4.194.

अन्तर्निलीनानन्तार्थस्वात्मामशैक्षिवतिः परा ।
स्कवारवहाद येयं मन्त्री वाक् शुद्धकर्त्ता ।।
त्रिवहॅत्रिपर्थं त्रिस्थं कालं या कर्षाति स्वतः ।।
बहिश्वत्तवश्वात्मनीति श्रीपराकालकर्षिणी ।

^{2.} अनुध्वार्यमहानादो हताहतरवोषिकतः । व्यापी सर्वगतो मन्त्रोऽमन्त्रः निरुत्तरः ।।

^{3.} स्वात्मशीवत्रपस्यैव मन्त्रशब्दार्थत्वं मुख्यम् । अदारसन्निवेशेष्ट्र पृतरुपवारेणाोच्यते ।।

^{4.} ऋषृत्रिमैतदहृदया रहो यत्नि चिदा चरेते । प्राण्याद्वा मृश्ते वापि च चवाँ स्य जपा मत: ।।

The only distinction being that while Mantra as a cosmic experience envelops and accounts for the inmost and outmost stretch of our linguistic behaviour, Japa remains intrinsically a reflection on the nature of that Mantra. The two. in last resort, turn to be identical. This explains the why behind Vasugupta's paragharasing Japa as Katha, and emphasizes the basic belief of the system that the constant musing over one's true self helps one realise the essential dynamism so intrinsic to one's inbeing as consciousness. The present Krama thesis, being applicative and all-inclusive, can be extended to all similar concepts such as Homa, Mudra, Dhyana and so on and so forth. 3 The reason for alluding here to this aspect of Mantra, is that Krama system attaches utmost importance to the process and method of Japa, so much so that it has been included among the fundamental canons of the system. 4 The various ancillary methods, referred to above, are supplementary to Mantra and are designed to pave

^{1.} M.M.P.,p.128.

^{2.} S.S.3.27; for traditional etymology, see S.S.V.(V).3.115-जनिपालनधर्मत्वाण्जप इत्यिमिधीयते

Japa is so said because, not only it breeds the universe but also maintains it by furnishing an internal fulcrum for the same.

^{3.} T.A.,4.195, 200, 201-2, 204-206.

^{4.} न केवलमनेन वीयेंगा मन्त्रा स्व वीर्यवन्तो, यावत्तिद्दिष -- अनेन च मन्त्रवीर्यान न्तर्येगा अनुजोदेशोद्दिष्ट वास्तव जपाद्यपक्रान्तम् । T.A.V..III.p.226-227.

the way of self-attainment for the aspirants coming from different strata of spiritual awakening.

6. VAK QUA VIMARSA

It is by the way. Now, coming back to the original issue one finds that Vimarsa or Pratyavamarsa, with which Vak or, for that reason, Mantra is identified, is of two types, e.g., Citirupa (one with the consciousness) and Vikalparupa (one with the thought-construction). The first variety of Vimarsa is characterised by the inner speech, 3 its internality consists in its being of the nature of the ultimate speech as well as trans-vibrational being, as a result, of self-movement of the internal life-principle. In other words, self-awareness, if it is awareness at all

Bhas., I, p. 259.

बहिः शब्दाभावेऽपि पिह्तिकर्णः प्राणाजनितमान्तरं सततमुख्यरन्तमनाह्तारूयं

^{1.} विति:प्रत्यवमशात्मा परावाक स्वर्धोदिता ।

I.P.K.1.5.12.

^{2.} स्वात्मप्रत्यवमर्श स्वेति सिर्द्धं सत्तायाः चितिरूपप्रत्यवमर्शत्वम् । अस्या स्व विकल्परूपप्रत्यवमर्शत्विनिवारणायः।

^{3.} श्रान्तरत्वे तुपराभावेन स्थितम् । Ibid.

^{4.} श्रान्तरप्राणास्य न्दनजितस्य महत्दाकणांनाच्य श्रोत्रादिसाकर्यं समदायमान: तमेव शब्दम् । Bhás.(V),I,p.378.

cf. Bhaskari on it:

must reflect upon itself. This would necessarily amount to manifesting the self to the self. It is not a tautology, but a recognition of the fact that in the final analysis experience and expression are not two things. It is why the pure awareness is not something blank or void, instead, it is awareness of 'I' giving us a synthetic expression in the form of "self-consciousness". 'I' is nothing but the pure, undefiled salf-existence, self-immanence and selftranscendence which as a content of experience must be realized in that experience. The vehicle of such a realization must also share that transcendence. It is why it is deemed to be internal. It is a continuum of self-existence and a plenum of self-experience; and hence, the entire linguistic paraphernalia including our alphabet, that provides a phenomenal vehicle for our conventional usage and expression, stems from it. Such a contention embodies absolute truth and needs no elucidation; because all the express experiences, pertaining to objective, must refer back to the indwelling self-awareness as their sine qua non. if they are to be understood. Any apprehension regarding its falling into the pit of soliptism is unfounded, since the absolute self-transcendence necessarily presupposes its cosmic immanence also. It is, therefore, called ultimate or transcendent, because it is perfect. It is Vak, because through the self-movement of thought, it expresses the total cosmic being. It is always self-manifest, because it

is a continuum and, at the same time, a plenum.¹ The second variety² of Vimarśa, i.e., thought-construction or Vikalpa, grows out of, as the very term implies, the necessity of the thought's nature as self-spontaneity. This coincides with and accounts for the emergence of the linguistic convention which is the very life of all our thought-processes that ought to be determinate, if we go by the verdict of empirical experience. It is quite natural, therefore, to see the emergents, e.g., Paśyanti etc., of the Plenary Speech as necessarily coming within the ambit of determinacy - the determinant of a logical construction.

^{1.} प्रत्यमर्शस्य आन्तरामिलापात्मकशन्दनस्वमावः, तच्य शन्दनं वकैतिनरपेदामेव अविविक्तन्तरात्मकम् अत्मृंबिशिरोनिर्देशप्रव्यम् अकारादिमायीयसाकैतिक-शन्द्वी वितम्तनीलिमदं चैत्रोऽ हिमत्यादि प्रत्यवमर्शन्तरिमित्तम्तत्वात्, पूर्णत्वात्परा, विक्त विस्वमित्वपति प्रत्यवमर्शन इति च वाष्, अतस्व सा स्वर्थेन चिद्र्पतया स्वात्मविक्रान्तिवपुषा उदिता सदानस्तमिता नित्या अहमित्येव ।

Bhas. (V), I, pp. 253-54.

^{2.} Vak is said to be two-fold according as it relates to the primary object (Mukhya Artha) viz., the Pure Light of Cit or the Absolute Unity free from all kinds of limitation, or to the Contingent Object, viz., the Universe (Visva) which is manifold and is limited by various conditions such as Universal, Quality, Action, Name etc., etc. The first is called Pratyavamarsa or Vimarsa proper and the second Vikalpa. Sometimes only the word Vimarsa or Pratyamarsa is used loosely to convey both the meanings. Vide, Ramakantha's Vivrti on Sp.K., p.141; also see, "The Doctrine of Pratibha in Indian Philosophy", Gopinath Kaviraj, ABORI, Vol.5, 1924, p.114.

7. THE ADVENT OF DETERMINACY

A question arises. The I-experience is called pure, indeterminate, immediate, meaning thereby that there is no determinacy in the I-experience. But how is it that 'I', while forming the content of I-experience, does not induce determinacy in the being of that experience? And moreover, where does this determinacy come from in the later emergence if the speech par excellence is totally immune from the same? The system would answer the anamoly by saying that not only 'I' but, for that matter, the object as such, too, is essentially of the nature of transcendent speech, because it is intrinsically identical with freedom, self-dynamism of thought. Therefore, it holds that all words are capable of expressing all meanings. But, it is only in the worldly transaction that on the occasion of acquiring a convention, a particular word is unified with a particular marring meaning? At the first moment, for instance, the child apprehends the object determinately - either subjectively as 'I', or objectively as 'this'. By the continuous superposition of 'white' - or 'black' and 'bulk' etc, the 'I' or 'this'

अत्र तु दर्शने विष्ययस्यापि विमर्शनयत्वात् अभिलापमयत्वमेव वस्तुत: ।
 Bhās.(V),I,p.289.

^{2.} सक्लेन व शब्दग्रामेणा शब्दन हि सहन्ते वस्तूनि, तत्र व नियतशब्दयोजन क्रियते । Ibid.

evinces to be reckoned as 'black bull' or so. This clearly evinces to be reckoned as 'black bull' o

Coming to the I-experience, one does not doubt its indeterminacy. Although "Aham" characterizes the Awareness pure and simple and, hence, lends an inner expression to the supreme experience, it is not determinate. Similarly it is figuratively defined as the re principle "expressing" the indeterminate matrix in its totality, and yet it keeps free from determinacy. For that matter, the entire recognitive experience (This is that) which is in the nature of inner language is also not determinate. Because determining is a result of logical construction which consists in mutual exclusion and contradistinction. The process of exclusion necessarily involves multiplicity. But this is possible only in the phenomenal realm. In the case of 'I' or 'self', no break can be envisaged owing to its plenary and continuous character. The integral unity of the self, therefore, remains unaffected leaving no room for determinacy. Thus,

तस्मात् अस्ति धाद्मात्कारे प्रत्यवमश्चीः । . . . इह धाद्मात्कारो
वस्तुतः पश्यामि इत्येवभूतिवकल्पनव्यापार्पर्यन्त स्व ।
Bhās.(V),I,p.290.

Reality itself being the 'I'-experience does not involve surrender of its intrinsic character as pure indeterminacy and pure immediacy. Such a stand not only vindicates the theory of recognition as constituting the chief goal of all our pursuits; but, also explains the immiscibility and immaculacy of the Vikalpa, i.e., "All this is me" reached at through a constant process of gradual emaciation of determinacy in accordance with the strictures laid down under Saktopaya.

8. COSMIC EVENT: A DEDUCTION FROM REALITY VIS-A-VIS SADADHVA

It may be pointed out how the whole cosmic event including its experiental aspect is deduced from the ultimate reality. The world process which evolves out of the Absolute dynamism, and for that matter, the ultimate Speech, runs into two parallel lines of form and matter - of word and meaning, of knower and known. Curiously enough, there is a surprising affinity of views in this regard among not only the Saiva and Sakta systems of Kashmir, but also other agamic schools including Bhartrhari's system, Pancaratra and Saiva Siddhanta etc. These two lines, as has been already

^{1.} ब्रह्मत्यवमर्शो यः प्रकाशात्मापि वाग्वपुः । नासो विकल्पः स ह्युक्तो द्वयापैनी विनिश्चयः ।। I.P.K., 1.6.1. -

^{2.} For details vide वैष्णवेषा तदितांषा वागमेषा षाडध्वविमर्श:,
Braj Vallabha Dwivedi, S.S., 17,1-2, pp.179-200; also see
"Garland of letters", pp.250-257. Elements of Hindu
Iconography, T.A.Gopinath Rao, Vol.II, Pt.II, pp.392-397.

of three each. Varna (letter), Mantra¹ (spiritually surcharged syllable), and Pada (word) constitute the first line of the word or the denoter; and, Tattva, Ehuvana and Kalā build up the second line of the meaning or the denoted. Technically, all the six go by the name of Adhvans (channel or path). The cosmic process itself is styled as Adhvan, since it serves as an outlet for the Cosmic agency or Supreme Life-principle. In fact, the Adhvan has a double function. On the one hand, it accounts for descent of the Absolute into the world-order, and, on the other, it carves out the way leading to realization of the Absolute as one's inmost being. The three members of each of the two lines

V.Bh.,p.56-57.

^{1.} This Mantra is different from Mantra as Speech. Speech is the primary category while the Mantra, in question, is secondary one.

^{2.} तत्र वाचकवाच्यात्मस्यन्दयो रेकशः प्रमोः । स्थलस्वमपराभासकृमयोः वाद्वविधाच्यता ।। P.P.,7.

^{3.} त्रब्बा क्रमेणा यातव्ये पदे अप्राप्ति कारणाम् । T.A.,6.30. स्वप्रामशॉपायम्तत्वाद् वर्णाक्लादीनामघ्वशव्दव्यपदेशः । M.M.P.,p.73.

^{4.} अच्चा समस्त स्वायं षाइविघोऽ प्यतिविस्ततः । यो वदयते स स्कत्र प्राणी तावत् प्रतिष्ठितः ।। Ibid, 6.5.

^{5.} मुवना व्यादिरूपेणा चिन्तयेत् अमशोऽ खिलस् । स्थूलसूचमपरिस्थत्या यावदन्ते मनोलयः ।। अस्य विरवस्य सर्वस्य पर्यन्तेष्तृ समन्ततः । अव्वप्रश्रियया तत्वं श्रेषं ध्यात्वा महोदयः ।।

are again designated as the gross, the subtle, and the transcendent respectively, on account of their respective emphasis on the dualistic, the dualistic -monistic, and the monistic undertones of the cosmic event. These two lines emerging from one common source also signify the Saiva attempt of taking the essential nature of the world process as monistically subjective-objective. And, hence, the world-line, at its apex, is transcendentally subjective, whereas the meaning-line is equally transencendentally objective at its zenith. These two lines are once again depicted as the invariable consequence of the Vimar'sa and Prakasa aspects of the absolute, driving home the fact that self-transcendence is the very definition of self-existence. What one calls subjective is nothing but Vimarsa, the self-movement of Thought, and what one terms as objective is nothing but the self-concretion of thought that is identical with Prakasa.2 The Saiva account of these two media of cosmic process as Time (Kala) and Space (Desa) flowing respectively from the Transcendental Becoming (Kriya) and Absolute Being (Murti)

या हिमत्युदितवाक् पूरा च सा यः प्रकाशनुनितात्मविग्रहः । यो मिथः समुदिताविहोन्मुसी तौ षाड व्यपितरी अये शिवी ।। C.G.C.1.6.

^{1.} मेया शामी स्थूलसून्मपर्रिपत्वात् त्रिविधो मुवनतत्वक्तात्मा छ्वमेद:,
माविक्शान्त्या तथेव त्रिविध: ।तत्र प्रमाणाताया पदाच्वा, प्रमाणास्थैव
दाो मत्राग्यात्वाया मन्त्राच्वा, तत्प्रशमे पूर्णप्रमावताया वर्णाच्वा ।

Т.А.V.,IV,p.111-112.

^{2.} यस्य विमर्शस्य कणा: पदमन्त्राणां त्मेकस्त्रिया शब्द: ।
प्रतत्वकलात्मार्थो धर्मिणा इत्यं प्रकाशस्य । VirupaksaPañcasika; Mahesvarananda follows the above text, vide
M. M. 27; also see,

is particularly divined to highlight this fact. This is to be noted, and Woodroffe makes it a point to suggest, that the three members of the word-line namely Pada, Mantra and Varna are bound by one-way mutual expectancy, that is to say, Pada depends on Mantra, and Mantra on Varna. But the same does not apply to the members of the meaning-line. They are mutually independent. One may even go to the extent of suggesting that the three stages marked out by Varna, Mantra and Pada bear the imprints of Pasyanti, Madhyama and Vaikhari. It is going to be looked into soon. All the six stem from the Ultimate Para Vak that is Vimarsa.

As a logical consequence it follows from the above that the principle that brings us into the thick of phenomenal existence, is equally responsible for our emancipation from it. The different stages or the grades of speech as are the media of two-way activity of the Godhead which is aptly

^{1.} दिया च सीं प्रवा क्या मृत्या च प्रविमन्यते । T.A., 6.22.

^{2.} Garland of Letters, p.250.

^{3.} पदानि मन्त्रार्व्धानि मन्त्रा वर्णौकविग्रहा: ।
वणा; स्वनिष्ठा इत्येषा स्थूलसूष्मप्रात्मता ।। T.A., 6.36.
The statement of Dwivedi (vide his paper विष्णावेषा etc., p. 190)
viz., पदाच्या वणा च्यानमपैदाते मन्त्राच्या च पदाच्यानम् ।।
is somewhat misleading, perhapsionex approximation

^{4.} त्रस्य सर्वा व्याप्तस्थायं पिण्डार्थः, -- पर्मेश्वरः -- स्वस्वातन्त्र्यशक्त्या शून्यादिद्वात्यन्तमनन्तं वाच्यवाक्षरुपं स्विमित्तौ स्वानिधकमपि त्रिधकमिव यूगपत् त्रवभासयति ।

ment of word. Correspondence between the five-fold absolutic function and the five stages of speech is also a pointer to that direction. These verbal stages, when they are the vehicle of divine essence, are called para etc., and the same, when carriers of ephemeral existence, are termed Brahmi etc. The Spanda-Karika employs at least four Karikas consecutively in order to demonstrated how the binding impurities and the five sheaths (Kancukas) emerge from speech par excellence which is Spanda, and also how these, when rightly appreciated, turn to be instrumental to self-realization. The central idea, in put-sheel, brings

^{1.} इह तावत्पर्मेश्वर: शब्दराशि: । I.P.V.V., II, pp. 195-96.

^{2.} उन्तरसे चास्य मोहे स्वशनतय स्व प्रवर्तन्ते । ताश्च वा ग्यूमी परापश्यनत्यादि मय्यो वाचि ब्रासी माहेश्वयादयः ।
संवित्व्रमे स्वात्मस्कु रत्तासारा वामेश्वरी सेच्यादयः ।... तासा ह्यहन्ते दन्तादितयावगाहनसामध्यादात्मस्वरूपो न्मीलनवत् तदाच्हादनेप्यी वित्यमस्ति।

M.M.P.,p.25. Also cf.Sp.S.,p.17.

^{3.} शब्दराशिसमृत्यस्य शिवतवग्रीस्य मोग्यताम् ।
कलाविल्प्तविभवो गतः सन्स पशुः स्मृतः ।।
परामृत्तरसापायस्तस्य यः प्रत्ययोद्भवः ।
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ।।
स्वरूपावरणे वास्य शक्तयः सततोत्यिताः ।
यतः शब्दानृवैधेन न विना प्रत्ययोदभवः ।।
सेर्यं क्रियात्मिका शिक्तः शिवस्यपश्वितिनी ।
बन्धियत्री स्वभागस्या ज्ञाता सिद्धयूपपादिका ।।

into focus the very nature of true knowledge. The knowledge, judgment or any form of mental ideation is concomitantly associated with speech. The inner speech is intrinsic to true knowledge. The moment, owing to its outward movement the true character of knowledge as inner speech starts being blurred, the process of ignorance, and therefore, the fettered journey of phenomenal existence, begins; and the same, during the process of involution, recovers from the self-oblivion and attains its intrinsic being as speech.

9. THE STAGES OF VAK: THE FIVEFOLD CLASSIFICATION BY MAHESVARANANDA

An enquiry into the nature and scheme of the various stages of speech may now be embarked upon. Mahesvarananda in his Parimala indentifies the different grades of speech with the varied aspects of the Absolute. Since these powers form a pentadic group consisting of consciousness (Cit), Bliss (Ananda), Iccha (Volition), Knowledge (Jnana) and Action (Kriya), the stages of speech have also been conceived on a quinary pattern. Thus he draws up a classification of Vak into Para, Suksama, Pasyanti, Madhyama and Vaikhari.

^{1.} स्ता स्व विदानन्देच्हाज्ञानिक्याख्याः शक्तयः परा सूत्रमा पश्यन्ती मध्यमा वैरविति वामूवाश्वानुभूयन्ते ।

The equation, having been resorted to in the context of Pancavaha, also bringsin open the necessary implications of such a correspondence. In sequel, Para, as identical with Vyomavamesvari, stands for the absolutic dynamism and spontaneity; Suksma, as identical with Khecari, stands for the subjective consciousness; Pasyanti, as identical with Dikcari, stands for the internal psychic apparatus; Madhyama, identical with Gocari, stands for the external psychic apparatus consisting of motor and sensory organs; and, Vaikhari, as identical with Bhucari, stands for the objective multiplicity and conveys the grossest form of Godly concretization. In his another work, the Padukodaya, to, which our access is literally confined to quotations only, he outlines the process once again and coins a different terminology, in which Vimarsa, Vindu, Nada, Sphota and Sabda replace Para, Suksma, Pasyanti, Madhyama and Vaikhari respectively. 2 Mahe's varananda brings out other implications associated with the pentadic functioning of the Absolute by comparing the former with the five aspects of speech. 3 The last correspondence, he confesses, is not his own discovery,

^{1.} स्व परादिवानप्रविकोऽपि । M.M.P., p.90.

^{2.} विमर्शो बिन्दुनादी व स्फोट: शब्दश्च वानक्रमः इति श्रीपादुकोदयम-यादया तत्त्वानुगृण्याद् उन्तर्शन्तिपंचकात्मकर्त्यं स्वयमूङ्गीयम्। Ibid.

^{3.} अन्यच्य पिष्टि स्थितिप्रभैतिपविकी भूतम खिलमें विता - Tbid.

instead, has been borrowed from Ksemaraja. But, one should not forget the serious differences between the two in this sphere, despite Maheśvarananda's proclaimed allegiance to Ksemaraja. This will be considered later.

To come to the stages of Vak. Mahesvarananda, first, draws a four-fold classification excluding Para and then adds the latter (four forms) to the first form, i.e., Para. He observes that Vaikhari represents the Absolutic power of action, Madhyama Its power of knowledge, and Pasyanti Its power of volition. Suksma is described as the unification of the three kinds of Vak mentioned above. It is a matter of common knowledge that the manifestation of Vaikhari depends on the movement of vocal organs, and so it is quite in the fitness of things that it represents the power of action in the Absolute or Paramasiva. Madhyama is cognized by mind alone and it is, therefore, looked upon as the power of knowledge. Pasyanti is held to be the power of volition, for

^{1.} स्ताश्व श्रीचोमराजादिमि: पुस्तकेष्ट् लिखितपठिता इत्यस्मामिरपिनामोपादा-न पूर्वक वाकित्येन व्याख्याता इति । M.M.P.,p.90

^{2.} वाकतत्व तावत् कृमात् सूनमा पश्यन्ती मध्यमा विख्रिति वतुर्धामिद्यते ।
Ibid.,p.128.

^{3.} वैसरिका नामकिया ज्ञानमयी मवति मध्यमा वाक । इच्छा पुन: पश्यन्ती सूचमा सर्वाधा समरसा वृत्ति:।।

it represents the will of the Absolute to project itself. Suksma is described as protoplasm in a peahen's egg in which there is a complete unification of Pasyanti, "Madhyama and Vaikhari and which represents the Absolute's State of preparation for throwing the universe out of Itself. He, too, recognizes Para besides these, and says that the same enters into the very essence of the Absolute as such. 1 According to Sivananda, the grand teacher of Mahesvarananda and author of the Samvit-Stotra, the characteristic difference between Para, on the one hand, and its subsequent stages, on the other, consists in the basic temperaments of the two. The former is called Vak not because it is spoken, i.e., it is an object of the act of speech, but because it expresses the cosmic event, i.e., it is the subject of the act of speech; whereas the others stand spoken, i.e., comprehended, by Para, despite their being denominators in their respective realms of operation and application. Moreover, Para and Suksma on

Quoted, M. M.P., p. 129.

^{1.} तत्र वैस्ति प्रिसिद्धा वाक् तात्वादिकरणाच्यापारोपाक्टस्फुर्णतया

क्रियाशिक्तिरित्यथ्यवसीयते । मध्यमा च बुद्धित्तिमात्रप्रवर्त्यमानत्वाज्ज्ञानशिक्तः।

पश्यन्ती पृतिर्च्हा, बिहः प्रसरणाम्यूपगम्बपत्वाद तस्या यतः परावाकः

पश्यन्तीति पश्यन्त्या व्युत्पत्तिः । सून्मा तु शिक्षण्ड्यण्डरसन्यायाद उक्तवाकत्रय
शक्तीभावस्वभावा प्रत्यग्रष्टः पर्मेश्वरस्योद्योगलनाणा वैत्तिरित्याक्यायते ।

परावाकः पुनस्तस्यैव पर्मेश्वरस्य स्वरूपमनुप्रविशन्ती परिस्फुरित ।

M.M.P.,pp.128-29.See also, P.W.M.,pp.75-76.

^{2.} तस्य च वक्ती ति कर्तत्युत्पत्त्या वाक्त्वं, न पूनरु च्यते इतिकर्मानुगृण्या व । यद्कतमस्मत्परमगृरु भि: श्रीसीवतस्तोत्रे -

त्वामुपाधितगुरु त्तमाः परा वाचमा हुरविभवतिवश्वकाम् । स्वप्नकाशनिवमश्नात्मिका विक्ति वागिति निरु वितमास्थिताः।।

on the one hand, and Pasyanti etc., on the other, also mutually disagree to the extent that the first two entertain no empirical reference, while the last three account for the entire panoramic outlay of language and linguistic conventions weaving the warp and weft of the universe.

9-A. RATIONALE OF THE FIVEFOLD SCHEME

It is indeed very interesting to see Mahesvarananda giving us five stages of Vak as against the traditional background of four or three. The fifth type, not conceived hitherto, is Suksma, the second stage of verbal manifestation. Mahesvarananda, who often follows in the footsteps of Ksemaraja and takes pride in it, seems to have deviated from him. No doubt, Ksemaraja feels that the course of speech corresponds to that of five-fold function of the Absolute, 2 yet he nowhere questions the varacity of, or ventures to add a fifth one to, the traditional four-fold classification. It appears that in conceiving Suksma as an independent type Mahesvarananda was distated by the overall substructre

तस्मादिक्शदिशिक्तित्रितयिवस्तारात्मा सर्वाऽपि वाण्विलास इत्युक्त मविति।
 м.м.Р.,р.129.

^{2.} परावाद । रषीव — . स्व — . स्पूर्ती तिह्नविमर्श्वारै रघोरघोरतरै: सीविचिदैवतात्मिम: इपे: प्रथमाना मगवत: प्वविध्वत्यकारिता निर्वहित । Sp.N.,pp.66-67, also see, V.Bh.V.,p.2.

of the Krama system which, in most cases, is pentadic in pattern. In the opinion of Dr. Pandey, Mahesvarananda seems to have been inspired by the Saiva dualism of Kashmir which also talked of five stages of Vak employing almost the same idiom. There are fundamental differences also between the two, owing to difference in the basic frameworks of their schools. For instance, para is an insentient principle in the dualistic thesis, whereas it is identical with self-consciousness in the Krama system. Dr. Pandey has argued out his case thoroughly except once when he presents the five-fold classification of speech as the representative Krama doctrine. 3 For, of all the known Krama authors, it is Mahesvarananda alone who propounds five-membered scheme. Barring him, no other Krama author is known to have adhered to the five stages of verbal evolution. Thus the mainstream appears to have viewed with approval the fourfold traditional classification. In so doing, the identity of Suksma is merged with Para, sweet the ultimate speech. Thus, the credit for discovery or inmovation of Suksma as a logical corollary of the pentadic

^{1.} While giving the genesis of the word Anakhya, Mahesvarananda derives it from "the denial of a name (akhya)", which,
he says, is the immediate consequence of the lower stages
of speech from Pasyanti downwards. But, it may be pointed
out, he does not identify it with Para, the final and
ultimate stage. The natural conclusion, therefore, is
that he identified, though implicitly, Anakhya with
Suksma. Vide M.M.P., p. 105.

^{2.} Abhi., pp.498-504.

^{3. &}quot;But the Krama, being a pentadic system, adds one more to the four, i.e., Suksma and puts it between para and Pasyanti. Ibid, p.497.

tendency must go to Mahesvarananda, though the same cannot be said to represent the Krama thinking wholly and absolutely.

9-B. THE GENERAL KRAMA VIEW: FOURFOLD CLASSIFICATION

The Krama view, in general, seems to favour the quaternal classification of Vak. Abhinavagupta, the greatest savant of all the Saiva authors, does not take up the problem of the verbal stages in the context of Saktopaya, probably because he has already dwelt upon them in the third Ahnika of his Tantraloka. In his Para-trinsika-Vivarana 1. Isvara-Pratyabhijna-Vimarsini, Brhati Vimarsini and Paryanta Pancasika, everywhere he propounds the fourfold scheme which he has inherited from Somananda and Utpala. According to him the four stages, in fact, can be condensed to three namely, Para, Parapara and Apara (Transcendent, Transcendent-cum-empirical and Empirical).

^{1.} It may be noted, Mahesvarananda himself is a bit shy of alluding to Suksma everywhere. For example, when he refers to the identity in respect of dual functioning between Pancavaha and Vak, he places Pasyanti after Para, although Khecari follows Vamesvari among Pancavahas at the same place. Be it remembered that Khecari is equated with Suksma and not Pasyanti. cf. M.M.P., p. 25.

^{2.} T.A.3.236-48; also T.A.1.271 and T.A.V., I,p.36.

^{3.} P.T.V., pp. 3-5.

^{4.} Bhas.(V), I, pp. 253-55.

^{5.} I.P.V.V., II, pp. 196-97.

^{6.} P.P. 41-51.

The three are identified with the three aspects of the Absolute Dynamism wxxthextroundxxxthex, e.g., Iccha (Volition). Jnana (knowledge), and Kriya (Action) respectively." Para is Vimarsa, the I-experience. Parapara comprises Pasyanti and Madhyama. And Apara is Vaikhari (articulate). With reference to the category-kingdom, Para goes beyond Siva; Pasyanti as parapara brings Sadasiva and Isvara, and in a sense all the categories of the Pure Order, within its precincts: Madhyama covers the border-line subjects such as Vijnanakevala etc.: and Apara is totally occupied with the world of duality from Maya downwards. Each of the three stages namely, Pasyanti, Madhyama and Vaikhari, is subdivided into three states, gross, subtle and ultra-subtle or ultimate. Thus the gross form of Pasyanti is represented by the prelude to a song as denoted by the technical term alapa. in which there is no differentiation of letters and which is singularly captivating. The gross state of Madhyama is represented by the sound which arises when the fingers play upon a musical instrument, say, a drum (Mrdanga). The gross

^{1.} प्राच्पश्यन्त्यथ मध्यान्या वैर्वि वेति ता इमा: ।
प्राप्रा देवी चर्मा त्वप्रात्मिका ।।
इच्हादिशिक्तित्रितयिमिदमेविनिग्द्यते ।। T.A.1.271-72.But
he gives somewhat different account of these correspondences
in T.A.3.249:-

अनुत्तरा परेच्हा च परापरतया स्थिता । उन्मेषाशिक्तज्ञानास्था त्वपरेति निगद्यते ।।

^{2.} Bhas.(V),pp.254-5,I.P.V.V.,II,p.197.

^{3.} तासामिप त्रिधा रूप स्थूलसूदमपर त्वत: I T.A.3.237

stage of Vaikhari is represented by what produces the various letters. The subtle conditions of each of these manifestations are respectively represented by the desire to sing, the desire to play upon a musical instrument and the desire to speak. And the ultra-subtle or ultimate states are represented by the pure knowledge which lies at the source of the aforesaid desires.

According to Abhinava² Para Vak represents the state of Immaculate Agency and is identical with the transcendental consciousness. It contains, within, the infinite expanse of objectivity and revels in self-revelation. It is one continuous stream and, hence does not admit of temporal (and spatial) bifurcation. "It is a potency, presence, possibility and performance, all at the same time", to quote Justice P.B.Mukerji³. It is the primary consciousness, the Highest Mantra and is completely immune from subjective or objective predication. And, as such, it stands identical with Kālasamkarsini.

स्तस्यापि त्रयस्याद्यं यद्गूपमनुपाधिमत् ।। तत्परं त्रितयं तत्र शिवः परचिदात्मकः।

T.A. 3.247-48.

^{1.} T.A.3.237-243. It may be noted that the ultra-subtle state of each stage brings out the transcendence latent in each of them. In this sense, each state is marked by its identity with the Absolute. Vide:

The following discussion, based on the Paryanta-Pancasika, gives a faithful account of the Krama thesis regarding the nature of Vak in all its stages.

^{3.} Japasutram, (Appendix). p. 71.

The Para Vak assumes the state of Pasyanti (lit., perceiving) when through its intrinsic autonomy it wills to externalize and objectify itself. There arises a consciousness of subtle and internal distinction, though there is, as yet, no differentiation; and hence, the polarization of universe into the denoter and the denoted does not assume a palpable form. It is as yet the Doer (therefore also described as the see!), but the continuum looses its lustre because the dualistic consciousness, though extremely opaque, comes into being. It is, therefore, depicted to be characterized by harmony-cum-duality. This Pasyanti is said to be of three types, viz., Pasyanti, Mahapasyanti and Parama-Mahapasyanti. In the first instance it marks the particular nature of Sadasiva etc. categories; in the second, it signifies the essential nature of our indwelling selves; and in the third, it indicates unbroken continuity that is the very being of the said indwelling selves. In its final aspects it is taken to be immediately conducive to the realization of Para Vak.

The same emergem as Madhyama (lit., medium). The process of distinction now turns, toward differentiation; and, the subjective consciousness of distinction,

^{1.} त्रत्र च परयन्ती शब्दैन श्रीबदाशिवभूमिर्ज्ञानशिवतस्वभावा उक्ता । याऽसी महापश्यन्तीना प्रत्यगात्मस्पाणामिवभागात्मिका परममहापश्यन्ती। तया च यो बावानन्दमिहमा परस्वातन्त्रयात्मा उल्लाबनीय, बा मगवत: परावागिति दर्शितम् । 1.P.V.V., II, p.1976

begins having the actual predicative reference in the form of polarities of the denoter and the denoted, which now become slightly manifested. The name Madhyama owes its origin to its intervening position between the indistinct and distinct manifestations. It is characterized by succession. In spite of the phenomenon of succession that is responsible for the distinctive consciousness, the two polarities, of thought and object are not sundered completely. It is related with the internal organ as its locus and is instinct with the activity of the life-principle (Pranavrtti). Even in the previous two stages of Para and Pasyanti when they are taken as present in the individual subject, the empirical subject remains limited; because, the residual traces of individuality have not yet disappeared. It therefore leaves room for succession, though extremely subtle, in Pasyanti Stage. Such a view reminds one of the Grammarian's concept of Pasyanti which is said to contain the Power of Succession (Krama Sakti) without the display of succession as such. And so succession, by implication, even touches Para Vak, since the supreme dynamism must have the capacity to manifest succession subsequently. Therefore, these two stages represent the two states of consciousness,

^{1.} प्रतिच्लक्रमाप्यन्तः सत्यपि अमेदे समाविष्टक्रमशक्तिः पश्यन्ती । Vrtt on Vak.1.142.

where the logical constructing of thought and, for the reason of that, the sense of succession recedes to indeterminacy. The aspirant, who has ascended these two levels of Vak, is the one to whom the full dimensions of his inner personality stand revealed.

The stage of complete differentiation, distinct manifestation of difference between the polarities, and articulate speech is called Vaikhari. It is marked by the stress and the strikes of the vocal organs and the points of articulation. It is actually the activity of the empirical subject and is perceptible through the sense of audition. For this reason, Vaikhari may be said to represent the entire empirical plane & connected with the sensory activity. It exhibits the phenomenon of succession in its gross form and accounts for the whole range of the linguistic convention and reciprocity of communication of ideas by the laity and the learned alike. Vaikhari performs an impossible task in occasioning such phenomena, since we know the difficulties involved in conveying the subtle ideas distinguished by a tenuous margin from one and another. The mystery of Mantra and Mudras lies in unveiling the secrets of infinite variety of the significand and significans subsumed under these four grades of speech. 1

अन्तर्निलीनानन्तार्थस्वात्मामशैश्चितः परा ।
स्कवारवहाइ येयं मन्त्रीवाक शृद्धकर्तता ।।
क्विहं त्रिपर्थं त्रिस्थं कालं यो कर्णातस्वतः ।
बहिस्ततश्चात्मनी ति श्रीपराकालकि णिंगी।।(contd......

9-C. KSEMARAJA'S DIFFERENCES FROM MAHESVARANANDA

Maheśvarananda, in support of his four-fold subdivision of Para into Suksma etc., quotes a passage from

....contd.) भेदितान्तः कृतार्लंडभावापेदार परापरा । कर्तता तेव पश्यन्ती तस्यवेशदशाश्या ।। मध्यमा सङ्गा स्थला अन्तः करणाविती । विकल्पनाभिन्नवाच्या प्राणावृत्तिविभेदिता ।। स्ववाधनातादवस्थ्याद दश्योः पूर्वयोरिप । मायामातुर्मितत्वं स्यात् पश्यन्त्याश्च क्रमो स्यण्दः ।। तयो राविश्यद श्योः अभाच्छा न्तविक लपयोः । धन्यस्वर्धविद्धिस्तारं सार वर्षमन्परयति ।। बा स्थानकरणाचातप्रयापारात्मिका बती । वैस्ति वृत्त्यो यस्या स्या इमा: मृतिगांवरा: ।। श्रामि: परस्पर ज्ञानस्कान्त्यात्मा स लौकिक: । व्यवहारोतथ शास्त्रीयो नानातको वर्षकटः ।। श्राद्यन्तान्तंगतान न्तवा च्यवाचकनिर्भरम् । रहस्य मन्त्रमुद्राणा प्रपद्येऽनृत्तरं महः ।। P.P.41-48,51: Also see Abhi.pp.86-87. त्रविभागा तु परयन्ती सर्वतः संइतक्रमा । cp. स्वरूप्णयोतिरेवान्तः ब्रुमावागनपायिनी ।। कैवलं बुद्धयुपादाना क्रमस्यान्पातिनी । प्राणाः वृत्तिमतिकृम्य मध्यमा वाक्प्रवर्तते ।। म स्थानेषा विवृते वायौ कृतवर्णापरिमहा। वैसरी वानप्रयोनत्णा प्राणवृतिनिबन्धना ।। Quoted., Vrtti on Vak. 1.42.

(contd....

the <u>Samba-Pancasika</u> which Ksemaraja has also commented upon. But the text and Ksema's commentary both talk of the three-fold evolution of Para into Pasyanti etc. While

view-point and are quoted to point out their close affinity with the Krama thesis. For them Sabda is positively a pheneme-arrangement and its px articulation involves activity on the part of the principle of Prana. Whenever Prana is active, we are in Krama-mansara (world of succession). This is the world of senses and is technically regarded as Vaikhari. Above that, is the plane of Buddhi. Prana is there but with subdued activity, hence the tone of Prana is also subdued and mild. This is called Madhyama stage. Then comes Pasyanti, where Prana is extremely subdued and which is very near to the pure self, or, according to some, is itself the pure self. The dullness of Prana leads to the disappearance of the succession.

The main difference between the two theses is that Krama even goes beyond Pasyanti which is the Grammarians' Sabdabrahman. However, it may not be absolutely forgotten that here, too, is a school that takes Para Prakrti as Sabdabrahman and accords to it the honour of the ultimate reality. Here the operation of Prana ceases completely and Krama totally disappears once for all.

In the light of above discussion the following observation of M.M.Dr. Gopinath Kaviraj merits revision in so far as it identifies Pasyanti with Vimarsa; because in Kashmir Saivism Para is equated with Vimarsa: "The usual classification of Vak as fourfold is also recognized. The Para seems to me to stand really for that aspect of the Vak when it is one with Paramasina and is transcendent. The Pasyanti represents the Vimarsa, and the remaining two, viz., Madhyama and Vaikharī are only cases of Vikalpa". Doctrine of Pratibha in Indian Philosophy, ABORI, V., p.114. This may, however, be noted that pasyanti is also a case of Vikalpa in Kashmir Saivism.

quoting the verse : अविभागा तु पश्यन्ती वर्वतः वह्नकृमा । स्वरूपम्योतिरैवान्तः सून्मा वागनपास्मि।।

he interprets Suksma, not as a separate stage of speech, but as an adjunct of Pasyanti. 1 Ksemaraja has consistantly stuck to this position through tout. He presents Para as an all-inclusive linguistic principle, a repository of all the cycle of powers. He also posits that Para, together with its later developments, stands for the different grades of subjectivity. 2 It is alogical, supersequential I-experience that is immanent in and evolves out as cosmic multitude. It is Mahamantra which cannot be muttered. Sitikantha, the reputed Krama author of the Mahanaya Prakasa, also talks of the four verbal stages in all and draws a three-fold classification of Para. He offers somewhat different account of all the stages. He identifies the Deity par excellence, which is none other than the Absolute, with Para. The slightly stirred up (ullasita) Spanda is identical with Pasyanti, where the two lines of Vacya and Vacaka stand

^{1.} Abhi., p.50

^{2.} P.Hr., p.67; V.Bh. V., p.2. (The first sixteen pages are by Ksemaraja).

^{3.} Sp.N., p.66.

^{4.} M.P.(S), pp.3-4.

reaction is Madhyama. And, the Phenomenal realm of the entire manifold universe marked by an unmistakable distinction of word and import is Vaikhari. He also talks of these stages as building up the personality of the limited subject. The indwelling self is Para, Anahatanada is Pasyanti, the prius of the world is Madhyama due to its psychological character, and the sixtyfour-lettered alphabet or its empirical employer is Vaikhari. This Para, the indwelling self or the Deity is nothing but Kala-Samkarsini which is viewed as the Absolute and not as the Absolutic power, i.e., Vimarsa. Sitikantha is quite alive to the problem of pentadic tendency of the Krama system and maintains that the same can be accounted for in terms of the four-fold division of Vak. The Chumma Sampradaya.

^{1.} इति वाक्वतृष्टयोत्लिबितः वैस्तिपर्यन्तः परावागिधिष्ठितः । M.P.(S),p.2.

^{2.} तस्य व बत्वारो मूमिकाभेदा: यत्र दोत्रे त स्व पराष्ट्रपस्तित्विधितारिमर पलद्यते,
तास्व वत्रश्रो मूमिका: - अनाहतनादनदनात् पश्यन्तीरूप: विकल्पकल्लोलितत्वात्
मानसञ्चापारेणा जगत् क्लयन् वालयित इति जगञ्चालको मध्यमा रूप: वतुष्णाष्टिसंख्याना वणाना विवरादाराणा प्रत्योकता वैक्री रूप:, इति तिस्णा वावामधिष्ठात्मृत: तुरी यपरावाष्ट्रप आत्मा वेचवर्गं लपनस्थानम् ।

Ibid.p.53.

^{3.} प्रादेवी कालतकि विगि ।

Ibid, p. 54.

^{4.} इति वाक्वतुष्टयस्य परावागिषष्ठानेन यः पवधोदयः।

Ibid,p.113; also see p.112.

another important Krama text, accessible only in manuscript, is also inclined to concede the four stages of Vak. Though it does not give the names of the stages, but the material available is adequate enough to discern its per preference.

The Vatula-Natha-Sutras, which on the testimony of its commentator, epitamizes the teachings received by Niskriya-nandanatha from his preceptor, also propounds four varieties the stages of Vak. Cakrapani, /author of the Bhavopahara,

1. पराभाववन्द्या ।।१०।।
ततः स्वातन्त्र्यतो नित्यं प्रोदिता अभेदतः ।
गिरःपरादिक्षिण्यो ।
श्रदाबक्रोदयेऽपीह निरुफ लत्वस्वरूपताम् ।
प्रयाताः परमव्योमस्वर्न्या... च्युताः ।।
वाक्वतुष्ट्यकथा ।।११।।
ततोऽनुत्तरिवद्धामरूपे समुदिते छिते ।
दुगादिहस्तपादान्तरूपाणाः सैस्थितो कृमाव ।।
र्श्मीना व तथा वाचा नृत्तगीतोदयम्तः ।
श्रमीना व तथा वाचा नृत्तगीतोदयम्तः ।
श्रमीना व तथा वाचा नृत्तगीतोदयम्तः ।

२. वाक्वतुष्टयोदयविरामप्रथासु स्वर: प्रथते ।

Sutra 7; cf.Vṛtti on it, निरावरणानिर्वकाशोदयनिरु त्तर
निस्तरंगपरमनमसि उच्छलिच्चच्चलनात्मकप्रथमस्य न्दिकासस्वमावा वर्णारवनां

मयूराण्डरसन्याभेन ऋत्यमहासामरस्यतया अन्तर्धारयन्ती परेति प्रथिता । सेव

व आगाहतनादस्वरूपतामवाप्ता निर्विभागधर्मिणी समस्तवणार्दियं वटधानि
कावदन्तर्धारयन्ती द्रष्ट्रस्वमावा पश्यन्तीति व्यपदेश्या । सेव व सकल्यविकल्य
निवहनिश्चयात्मबुद्धिमूर्मि स्वीकृतवती वर्णापुणं शिम्बकाफलन्यायेम अन्तर्धार
यन्ती पथ्यमा इत्यिमहिता सेव इत्कण्डतात्वादिस्थानकरणाष्ट्रमेणाह्ता

that they pinned their belief on the threefold classification of Para, the fourth (Turiya) Vak. The Cidgagana-Candrika, one of the most celebrated texts, too, draws up a tripple classification of Para Vak which it identifies with Vimarsa, the integral character of the indwelling self. The three, viz., Pasyanti, Madhyama and Vaikhari are clothed and embodied in Nada, Bindu and Lipi respectively (these concepts have been considered in the course of the discussion on Vrnda-cakra). These are identical with the Absolutic acts

B.U.21; Also see B.U.V.,pp.23-24.

^{...} contd..) वतीवण्झीविमन्ययस्तीकादिवत् मेदरूपं प्रकटयन्ती स्पादिसमस्तविस्वप्रथां च व्यक्ततामापादयन्ती वैस्तित्युक्ता ।।

pp. 8-9. As the extract treads the usual path, it needs not be elaborated. The only point, emphasized here, is that the three stages from Para to Madhyama are internal and inarticulate in character, while Vaikhari is external and articulate. But, there is difference of degree regarding their respective internality which is aptly conveyed by the three analogies, e.g., the liquid in a peahen's egg, the bud or sprout of a banyam or fig tree, the fruit of a leguminuous plant or kidneybeam (popularly known as Māsa). The present description of Parā, it may be seen, extremely tallies with that of Sūkṣmā in Mahesvarananda. In general, outline, the approach of the Vatula-Nātha-Sutras bears close resemblance to that of Sitikantha.

त्रीयोद्यानिकसत्संवित्सौरमिनमेरै: ।
 गिरीशतिसभिवांिमः स्तृतिपुष्यै:प्रपृष्यसे ।।

of withdrawal, sustenance and emanation on the one hand, and with subject, means of knowledge and object on the other. The precise implication is that, while all this is Vak or Speech, it has two more aspects. Besides Vak, i.e., the first aspect, the second is the meaning (artha) or the object and the third is the mental apprehension or ideation (Pratyaya). This trinity produces unity. All the three come to us in a mixed or complex form, until and unless one fails to discern them individually, he also fails in grasping their true nature. Thus Pasyanti is Sabda, Madhyama is Pratyaya and Vaikhari is Artha. Justice P.B. Mukherji, in his paper, "The Metaphysics of Sound", sums up all the characteristics of all the four stages in an exquisite way:

"Let us change the analogy for still better appreciation. First the idea, second the view, third the apprehension, and fourth the achievement or manifestation. Again first the potential, second the causal, third the subtle, and fourth the gross. Once again, first the static, second the potential, third the kinetic, and fourth the

या प्रमाति ि निषेदुणी परा प्रत्यगात्मिन विमर्शविग्रहा ।
वागियं त्रिविधमावमाचिता त्वा च विक्त किमुताउम्ब वैरवरी ।।
नादिवन्दुलिपिविग्रहा गिरस्तिषः ।
वैसरीप्रभृतिवाक्त्रयं परे मेयमानिमितिकर्तंबदाणाम ।
उद्दम्बस्थितिलयात्मकं वपृभृरिमेदमपरं स्मरंति यत ।।

radiation. Para sound is the context. Pasyanti sound is the text, Madhyama sound is the selected chapter, Vaikhari sound is the individual word of that selected Chapter. One cannot, therefore, really and completely know and follow Vaikhari unless he knows its three preceding stages and its evolution through them.

10. CONCLUSION: A FEW PROBLEMS SUGGESTED FOR FURTHER STUDY

This chapter should now be closed. There are still a few interesting problems left which have been either overlooked or partially treated by the scholars. For instance, first, the role of remembrance as a cognitive phenomenon in bringing out the contours of Mantra, i.e., Para Vak or Vimarsa is yet to be worked out. Second, the metaphysical implications (in its true etymological sense of higher physics) of such a theory of speech and its bearing on pure physics both of these deserve a thorough investigation.

Moreover, the importance of a comparative evaluation with

quoted, Kama-kala-Vilasa, p. 24.

^{1.} Japasutram, p.72, also cf. Subhagodaya-Vasana of Sivananda, the grand teacher of Mahesvarananda, परा मूर्ण-म पश्यन्ती वल्ली गुन्स्समृद्भवा । मध्यमा सीर्मा वेसर्यनामाला जयत्यसी ।।

^{2.} Bhas.(V).T,p.154; T.A.5.135-139; T.A.V., III, pp.448-454.

^{3.} The Metaphysics of Sound, Japasutram (Appendix), pp.67-79.

reference to the cognate Agamic creeds, in all its aspects, cannot be underrated. An other important problem that has been baffling the scholarship for ages is to find out a consistent account of the philosophy of language from the date of speculative beginnings down to the day of the Krama system. However, the most important problem that has occupied the attention of scholars is to determine the precise influence exerted by Bhartrhari's theory of language on that in the Kashmir Saivism in general and, on that in the

(contd.....

^{1.} P.W.M.,pp.76-80; M.M.P.,p.128-9; Spanda-Pradipika, pp.8-9, "The Doctrine of Pratibha in Indian Philosophy ABORI, 5,pp.1-18, 113-132; B.S.S.,I,pp.330-334,414-418, 503; ता जिल बाइमय में शास्त्रहरिंट, pp.98-99, 297-301.

^{2.} Philosophy of Logical Construction, Chap. 4.

^{3.} cf. तदन-यत्वम् आर्म्भणाशव्दादिम्यः B.S.2.9.14 वाचार्म्भणाम् विकारो मृत्तिकैत्येव नामधेयेति सत्यम् Ch.U.6.1.4, वागेव विश्वा मुवनानि जशै वाचस्त सर्वम्मृतं यञ्च मर्त्यम् Quoted, B.S.S.,I,p.330, etc.

^{4.} It is beyond the scope of the present enquiry to discuss the problem of Pasyanti vis-a-vis Sabdabrahman. However, it would suffice to know in the present context that there are two opinions about Bhartrhari's exact stand on this question. According to some, Pasyanti is Sabdabrahman and concept of Para is a later development under the influence of Kashmir Saiva monism. Somananda's treatment and criticism of Bhartrhari's thesis has proved to be a beacon light for this school. Drs. Sastri and Pandey are among the

Krama system in particular. The efforts already unertaken in that direction have been indicated in footnotes. On our part, we have utilized every opportunity to refer basis of our present state of knowledge of the Krama system. However, one thing remains true. The close relation of word and thought is the basic datum which constitutes the substructure of all the theories of language including the Krama doctrine. From this the Kashmir Saivists and others have worked out various ontological schemes and speculative disciplines which ought to show the modern thinkers that the nexus between thought and word is too close to be box brushed aside as accidental" Indeed, it seems to anticipate the current tendency of certain schools of modern thought, viz., which tends to identify thought with word in the last analysis and avers that thought are words which we only ourselves hear.3

^{...}contd) the modern supporters of this view. But, the others, who have their spokesman in Prof. Iyer, take Para Prakrti to be the ultimate transcendental principle. He, on the basis of Vāk.l.14,126 appears to beliefe that the later advent of Para is rooted in Bhartrhari's idea of Para Prakrti. Viae The Vākyapadīya of Bhartrhari,I, pp.22,113; On Vyākarna. As the means of attaining Moksa, Iyer, The Adyar Library Bulletin, pp.125,127-28. Also see P.W.M., pp.66-75; Non-dualism in Saiva and Sakta Philosophy,pp.100-129; Abhi.pp.624-635, S.Dr.,2nd chapter.

^{1.} Abhi.pp.498-50 2. P.W.M.,p.82.

^{3.} Behaviourism, J.B. Watson, Krys. & & xi

APPENDIX 'B'

WORD-INDEX

(A list of technical phrases, mostly Sanskrit, used in the thesis.)

(A)

Abhasa 48 fn., 379, 487, 572

Abhasana 472, 536, 539, 543.

Abhasavada 66.

Abhimana-sakti 545, 630.

Abhyanujna cf. Anujna.

Abhyudaya 51.

Absolute (Godhead) 9, 13, 31,

69, 97-98, 101, 102, 326, 341, 359, 368, 371-2, 384; 385, 409-10, 432, 440, 456, 475, 485, 489, 502-503, 506, 510-11, 516, 525, 527, 541, 648, 652, 670, 746, 763, 769-70, 781;

(five acts of) 13, 324, 331, 456.

Absolutic agency 17, 143, 377-78, 410.

Absolutic dynamism 15, 16, 41, 74-75, 101, 326, 359, 362, 381, 383, 417, 634 fn., 645, 755, 762, 768.

Absolutic functionalism 9, 13,:

15, 101, 102, 521, 643, :
687, 716, (fourfold -, :
or fivefold -) 12, 15, :
16, 67-70, 76, 93, 102- :
106, 108-109, 143, 275, :
324, 362, 378, 426, 472, :
498, 534-542, 639-40, :
745, 766, 771;

(-Grace) cf. Anugraha;

(-immanence) 355.

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Avabhasana 490.

Avasana 564.

Action 172, 341, 367, 427, 740, 769.

Adhikari-bheda 461.

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Adhyavasāya 754.

Adhyavasāyātmaka 429.

Ad1 564.

Advalta Vedanta 353, 376, 499-500, 529-31, 587, 590,612.

Advaitin 530 fn..

Adyaksara-sampradaya 61.

AdMyanta-koti-nibhalana 362.

Aesthetics 480.

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(two categories of) 100;

(Krama -) 315-333;

(Sad -) 50,401.

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Agamic systems 293.

Aghora 650.

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Aham 501, 621, 761.

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(-bhāsana) 621;

(-parāmarsa) 356, 410, 458;

(-pratyavamarsa) 373;

(pratyabhijnana) 373.

Ahamkāra 521, 545, 546, 630, 719, 721, 727, 735,738, 739-743,

Ahamta 508.

Akalpita 404, 615.

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